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Saint Augustine's Messenger

"Every man has an immortal soul. His body may be short or long, the color of his skin black or white, yellow or red—all these things are non-essential. He is a human being, possessed of a precious soul created after God's own image, made to know and love Him, and destined to be forever happy or unhappy."

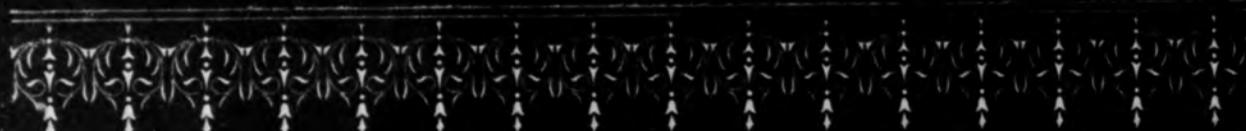
ARNOLD JANSSEN,
Founder of the Society of the Divine Word.

Published Quarterly at St. Augustine's Seminary
Bay St. Louis, Miss.



D E D I C A T I O N

*To the Memory of Arnold Janssen, whose broad Charity and
impartial apostolic ardor breathed out upon his
spiritual sons inspired the founding of
St. Augustine's Seminary for the
education of Colored priests,
this issue is reverently
dedicated*



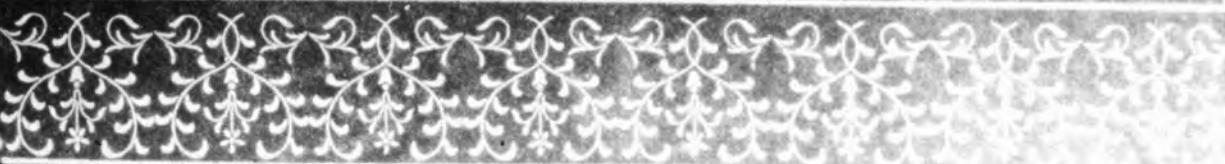


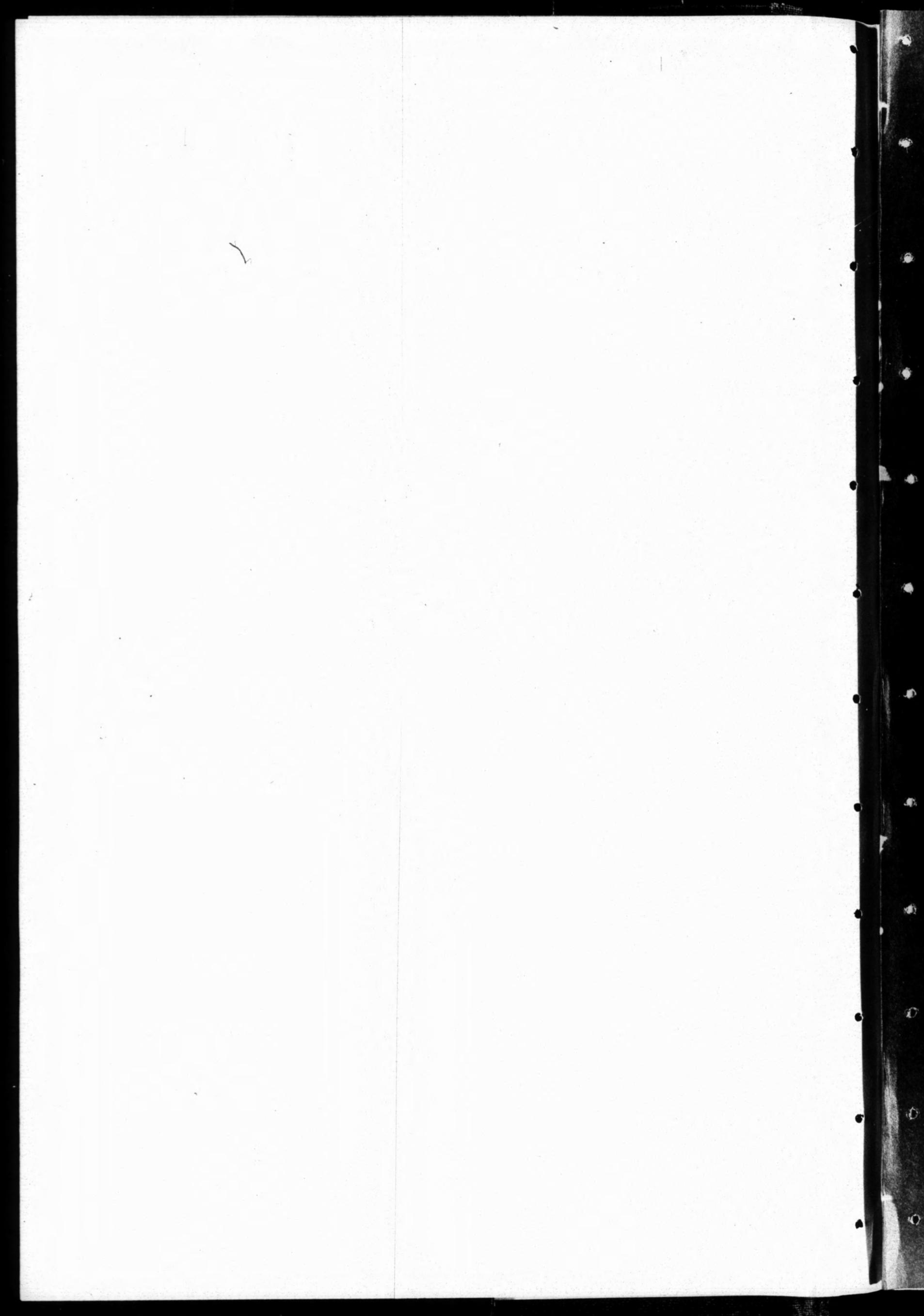
OUR FOUNDER

ARNOLD JANSSEN was born at Goch, Germany, Nov. 5, 1837. In his childhood dreams the priestly field was for him the chosen scene of valorous achievement. His early dreams came true and he arrived at the sacerdotal goal bearing the palm of high scholastic excellence, but dearer to him than that was the gleaming spark that he caught from the fire of Christ. From his first days in the ministry he could not fight back the burning zeal that urged him to do something for the spread of Christ's kingdom in pagan lands. It finally led him to gather about himself a band of volunteers as the nucleus of a missionary order. This was in 1875.

Fanned by heavenly breezes this little flame spread into a veritable conflagration until the humble priest, in his dying hour, could count among his torch-bearers 800 priests, 840 Lay Brothers, 1750 Sisters and 3075 candidates for the above professions. His Society of the Divine Word is now working in every part of the pagan and Christian world.

While he had already passed to his reward when the Colored Seminary was founded it was nevertheless his spirit informing and animating his order that dictated its establishment. To his mind the unspeakable riches of the Church must be allowed to flow with unstinted fullness to every people bringing to them whatever grace and dignity that Christ has bestowed in his sanctuary.





...Our Jubilee...

1925 has been to the Society of the Divine Word a Golden Jubilee Year commemorating the fiftieth Anniversary of its founding. Every institution, house, and missionary hut of this far-scattered Order echoes to the rejoicing that wells up in thanksgiving to God for the abundance of blessings that He has heaped upon this new-flowered Society.

At Techny, the Divine Word headquarters in America, a series of mission fetes were arranged for every month of the Jubilee year culminating in a magnificent festive triduum, September 6, 7, 8. A Pontifical High Mass graced the opening of each day and was followed by an address in which the work of the Society was panegyrized to the throngs of visitors of every rank who crowded the church.

Remarkable it was that in every speech a fervent tribute was paid to the Society for the work that it had done among the Colored. It seemed as if the speakers had conspired to stress that point and in particular to lay emphasis upon the importance of a Colored Clergy that is being reared at St. Augustine's.

We will just quote a bit from one address, that of Right Reverend Msgr. William Quinn, the National Director of the Society for the Propagation of the Faith:

"The most important mission problem in the U. S. is the care of our large colored population in our northern industrial centers, but most of all in the South. There the church has a tremendous task. It is evident that she alone can perform it. Thank God, she is now bending herself to that task! Thank God that the Fathers of the Society of the Divine Word have thrown themselves into that field of labor with such success. Thank God, above all, that Seminary has been opened for young Catholic negroes wherein they can be advanced to the priesthood. Upon a native priesthood the church is built in every land. They are very short-sighted Catholics who fail to see that to permit tradition or racial prejudice to interfere with such a glorious and necessary work is to draw down from heaven not blessings but rather curses. God's cause cannot be withheld. Racial consciousness cannot stem it. Old traditions cannot check it. May God bless the efforts which the Society of the Divine Word is making among the Colored people but especially for the formation of an American Native Negro Clergy."

OUR COLORED SEMINARY

How It Came To Be

By Very Reverend Mathew Christman, S. V. D.

*This is the First of a Series of Articles That Will be
Continued in the Next Issue*

St. Augustine's Mission House is only three years old, tho the community it shelters has been in existence for five years. It seems, therefore, a very simple and easy task to give the history of it. However, this task becomes more interesting and also more complicated if that history is made to embrace the larger topic; the accounts of the efforts that have been made to educate a colored priesthood. But in this article I shall confine myself to a narration of the endeavors of the Society of the Divine Word to give the colored people of this country priests of their own race.

Without Colored Priests, Labor is Vain

The first serious discussion of this vital problem coincides with the firm conviction that ripened after our Fathers had had only four years of experience in that stony and thorn-strewn mission field which lies among the non-Catholics of Mississippi,—a conviction that, in spite of Catholic secondary and grade schools attended by many hundreds of colored children, they would never be able to bring many into the Church. Full well did our missionaries realize that they of themselves, even with all the aids of their educational forces, could never hope to reach the minds of the grown people. They realized that there was no natural motive which could be expected to attract the colored people to Catholicism: the Catholic Church was looked upon as a "curiosity," as something "out-of-date" and "antiquated." something which had done very little as yet for the uplift of the race. On the other hand, non-Catholics, as well as the State, had already spent millions of dollars for their education. Besides, was not the Church declared, most emphatically, to be out of reach for them, by the frequent, very frank, and extremely open declaration that the colored race was utterly unfit for the holy priesthood. And this was in the face of the fact that the Negroes had successfully invaded all other learned professions, civil, and ecclesiastical,—in other departmental spheres of social life. The non-Catholic denominations were thriving with life in the in-activities among the colored people. Almost every day saw a new church rising from the ground, which, in beauty and

style of architecture, rivaled the churches of the Whites, or a dozen new prayer-houses in the country. Besides, there was no dearth of ministers (for they were numbered by the hundreds) to take charge of these churches.

Difficulties of White Priests

We few priests in Mississippi represented the Catholic Church among the colored, and so we were doubly strange to them, because we were both foreigners and men alien to their race. On the other hand, the priests of the Whites, in charge of the white parishes, seemed to the colored people as much prejudiced against their race as the rest of the white people. The Catholic Church, it is true, gave them high-grade grammar schools, and they received this kind gift with gratitude, sent their children, and even permitted their little ones to join the Church. However, these young people could not long resist the mighty current which carried the masses of the people into the other churches.

In spite of all these things, if men, coming from homes of the Colored and thinking and feeling as the colored people do, could be found, to approach their own people as the authoritative representatives of the Church and Christ, and if these proceeded to perform among them all the corporal and spiritual works of mercy, would they not touch the hearts of their people? Penetrating into the inner circle of the homes of the Colored, they would make father and mother and kin listen to their message, winning them for God and the true Church.

The One Thing Necessary

Therefore, we say, let all that is changeable in the Church, be transformed so that it will become also THE CHURCH FOR THE COLORED MAN. This task can be effectively accomplished only if men of the colored race are found, to whom may be entrusted the dispensation of the mysteries of God, and who will thus become privileged to speak and act independently and with authority. Then, and then only, will the Catholic Church be reborn among them, becoming a living thing that can and will grow and prosper. However, to accomplish all this will be possible only so long as the religious opinion of the colored race as a people is yet pliable and changeable, not immutable or adamantine as stone.

But even without rising to such idealistic heights, it must be clear to every one that it is surely a grave injustice to exclude a whole race from the priesthood, principally be-

ences will greatly hamper them in their religious work, or because a cordial co-operation with white men may be expected to meet with great obstacles. Such an injustice is bound to work havoc and bring down heavy vengeance upon whoever becomes guilty of it.

The Initial Effort

These considerations moved our Father Heick, S. V. D., who was the superior of the S. V. D. missions in the South, to give permission to Father Stein, S. V. D. to open a mission school in Greenville, Miss., and in addition, to establish a boarding school for boys. This school was destined later to develop into a seminary. Consequently Greenville was, after all, chosen for the first home of the new community of colored seminarians.

In 1914, the colored seminary became the principal topic of discussion at the Christmas conference of the priests of our Southern missions. The writer of this article read a paper on the subject, and all the fathers present voted in favor of the seminary. The Reverend Superior Father Heick, S. V. D., was requested to write immediately to the Right Rev. Gunn, Bishop of Natchez and to the Father Provincial of our Society for permission to open the seminary. Father Hoenderop, S. V. D. was charged to make plans for the temporary quarters.

The Right Rev. Bishop Gunn answered that he did not believe the time was ripe for such a tremendous undertaking, and would, therefore withhold his permission to open a colored seminary.

Further Developments

The following Easter, Father Provincial paid us his usual annual visit. At our urgent request he decided to go with Father Heick to a meeting of other prominent missionaries in the colored field, which was being held at Richmond, Virginia. Our Fathers wished to hear the opinions of these men concerning a colored priesthood. To our great surprise, we learned that, when the subject was broached, the replies were quite unfavorable. The delegates seemed to be able to produce an almost irresistible and formidable array of arguments against a colored priesthood, the strongest of these being based on references to past experience. This strong opposition produced two effects: it was considered advisable to make further efforts, at least for the present, to "force through" the opening of a seminary for colored;

and it was decided to study the problem more thoroughly, and particularly in order to discover the real reason why previous efforts had failed.

The study was specially taken up by one of our missionaries, Father Wendel, who rose into great prominence as an ardent and even passionate advocate of a colored priesthood. He developed his views and arguments in a quarterly magazine which he founded, called the **Colored Messenger**. Later this paper was published as a Year Book only. First there appeared in his magazine nothing more than a few short articles on this subject; but the subject grew apace, and the last number, which was published in 1918, was replete with long discussions and short, pointed notes on the great topic. It aroused much enthusiasm, and even more bitter opposition; as many thought the Father appeared to side too much with those who came to be known as the "Colored Catholic insurgents."

Thus, for four years, seemingly, nothing more was done in furtherance of the project than the arousing of public interest and a nation-wide discussion. Nevertheless, Divine Providence was also preparing the ground in a more visible manner for the opening of the seminary.



CONVENTION OF KNIGHTS OF PETER CLAVER

The Knights of Peter Claver, an order of Catholic Colored Men held its 13th Annual Convention at St. Augustine's, Bay St. Louis, on August 17-20th. The Seminary building and grounds welcomed what proved to be its best-attended gathering. Delegates reported in great numbers, and upwards of a thousand other knights and visitors arrived on a special train to attend the Solemn High Mass that was held in the open air with Father Evers, S. S. J., officiating, and Fathers O'Connel, S. S. J., and P. H. Keller, acting as assistants. The sermon of the day was preached by the Right Reverend Bishop O. R. Gerow, D. D. The singing was done by the members of St. Rose of Lima's parish under the directorship of Father Baltes, S. V. D.

One of the notes that was sounded again and again in the various meetings was the crying necessity of Colored priests. In fact this was a sentiment that pervaded the whole convention and led the members to make a determined resolution to support whole-heartedly by money and prayers the promotion of a Catholic Colored priesthood.

DO YOU KNOW:

That in the last twelve years the cost of Negro Education has increased from \$13,000,000 to \$40,000,000 annually, and the number of college graduates has risen from 250 to 792 annually.

That the character of work of Negro women is fast changing for whereas between 1910 and 1920 the number engaged in domestic service decreased from 853,390 to 790,-630 the number engaged in trade and professional service has increased from 32,827 to 37,428.

That the 150 Colored Sisters of the Holy Family teach 3,125 colored students.

That there are twenty-two colored parishes and nine missions amongst the 70,000 colored Catholics of Louisiana.

That the Catholic Board for Mission Work among the colored people is paying the salaries of 200 Sisters teaching in colored Catholic schools.

That Saint Elizabeth's parish, one of the wealthiest and largest in Chicago, has been turned over to colored people. Rev. J. F. Eckert, S. V. D. is pastor.

That the only full blooded Indian Priest in America is Father Negahnguet of Oklahoma, a Pottowatomie Indian.

That there are three hundred native priests in Africa doing splendid work.

That there are only four colored priests in America; Father Randolph Uncles, S. S. J., Professor of Latin and French at Epiphany College, Newburgh, N. Y.; Father J. H. Dorsey, S. S. J., pastor of Saint Monica's Church, Baltimore, Md.; Father Charles Theobald, pastor of Saint Peter Claver's Church, Saint Paul Minn.; Father Joseph John, L. A. M., Assistant Saint Augustin's Church, Louisville, Ky.

That three distinguished painters of Spain Juan DePareia, Sebastian Gomez and Jose Campeche were Negroes.

That Mother Francis Fieldien, former Mother General of the Oblate Sisters of Providence (colored), who died recently, was the daughter of a Protestant Minister who encouraged her to follow the dictates of her own conscience.

That a regular four-year college course, taught by competent teachers, has been added to Xavier University at New Orleans.

WHERE OUR BOYS ARE FROM

People often ask from what parts of the United States our students hail. To answer this query and at the same time to show the cosmopolitan character of our Seminary we hereby submit a list of our boys, naming the state and the class to which they belong. In the next issue which will appear shortly before Christmas our readers will be favored with a picture of the faculty staff and student body.

Louisiana

Maurice Rousseve '26; Anthony Bourges '27; August Legier '29; Kenneth Lawes '29; Elmore Heary '30; Lionel Hoffman '30; Carmen Cachere '31; Marshall James '31; Alcus McConduit '31.

Pennsylvania

Joseph Watson '27; Henry Armstrong '29; Swithin S. White '29; Lester Armstrong '30.

Missouri

Adrian Johnson '27; Orion Wells '29; Aloysius Morrisson '30; Bronaugh DeLeixaraine '31; Gordon Nelson '31.

Texas

Theldon Jones '26; Max Murphy '27; Eddie Francis '31; June Doffeney '31.

Washington

Walter Jones '29; John Morris '31.

Mississippi

Ernest Casa Calvo '26; Marion Hudson '26.

British Honduras

Alban Velasquez '27; Philip Marin '27.

Kentucky

Vincent Smith '26.

South Carolina

Eugene Martin '27.

Maryland

James Small '29.

Iowa

Bernard Johnson '31.

New York

Francis Wade '27.

Bermuda

C. W. Anderson.

SEMINARY NOTES*Vacation*

After an enjoyable vacation of plenty fun and much work, the boys returned, beaming with smiles, in newness of health and vigor. That they were glad to be back in the dear, old Alma Mater again is beyond all saying. It did one good to see how brightly the sun shone in with their smiles, and how St. Augustine's awoke once more with the gay laughter and the happy prattle of the busy, noisy students.

New Faces

All the old students appeared again on the scene, and in their midst were the brightened faces of the new-comers—fifteen strong, the largest amount hitherto, totalling a force of thirty-five earnest fighters for the priestly goal.

Winged Messengers From Purgatory

To the surprise of everybody, on the return here, the boys found the place garrisoned with those pesky, little soldiers, commonly known as mosquitoes. They blankly refused to give up their fort, in spite of the terrible fire of the spray, the awful assault of the students, the fortification of screens, and every other device imaginable. But, since they are here to stay, we are resolved to offer up their bother for the poor Souls.

"Reading and 'Riting and 'Rithmetic.

But not at the end of a hickory stick."

You mightn't think so, but it was with keen pleasure that the boys dusted off their books, purchased heaps of writing paper, and made their desks ready for a new school year. The path to the priesthood is composed of thirteen such years of scholastic effort, and everybody is eager to put away another with credit.

A New Professor

Greeted us on the opening day of classes, Fr. J. Klaffl, S. V. D. He is endeavoring his utmost to verse us well in the science of mathematics. Glad we are to relate that Fr. Klaffl is a missionary of the true type, having served five years in New Guinea and eight years in Africa.

By the way, we have with us two other missionaries, Fr. F. Baltes, S. V. D., and Fr. C. Schneider, S. V. D., who both served in Africa.

Sports

Between the breathing periods of study, the Varsity Basketball team is out on the campus practicing, with the Southern Colored Catholic Championship in full view. The youngsters are busy at football, shouting signals, calling for formations, and fumbling passes. You oughta see 'em! You oughta hear 'em!

Something New

For the sake of the constitutions of these same youngsters, it was thought prudent to give out a slight lunch in the afternoon, to take the place of the regular raiding of the pantry at home. The older boys, of course, did not object to the partaking of this privilege.

Health Talk

Dr. Horton gave the boys a medical lecture on the general care of health. The importance of a healthy body is too great to be overlooked in the inside life of a student whose machine is to be kept going, at least, thirteen years, if he is to reach his goal.

Queen of The Most Holy Rosary

Every day during October, the Rosary is recited and is followed by Benediction of the Blessed Sacrament. Our Heavenly Queen has a host of loyal children here, if we can judge by the number of Aves which are wafted heavenward this month. And, every day our friends receive a share of our prayers.

Jubilee

In order to chime in with the grand rejoicing that is being felt all over the S. V. D. world, in this its Golden Jubilee year, our boys are rehearsing plays, practicing songs, writing poems, and in a general way, are preparing for a gorgeous festival in December.

THE SEMINARY SONG

Text

Smiling, in the quiet of a sun-lit grove

Bathed in the silver of a star-lit cove

St. Augustine's shrine,

Peaceful home of mine!

Sacred is the meaning of its aim to me,

Living will the mem'ry of its pages be;

Sleeping or waking in thoughts again I see

Tender remembrance of thee!

F. H.

SACRIFICES

Under the dispensation of the Mosaic Law many sacrifices were required by God of the Chosen People. The first born of all families belonged to the Lord although afterwards the sons of Aaron were taken for the priestly functions and it was permitted to ransom the first born. The first fruits of crops and cattle were also offered in sacrifice to the Lord and were used for the maintenance of the priests.

Today under the New Law the call to the sacerdotal state is given neither to the first born nor to any particular line but is given by Vocation. This Vocation means sacrifices and these sacrifices should be shared by all.

The parents of the youth who enters the Seminary must make sacrifices. In our Seminary there are some boys whose parents are poor in this world's goods. It has been hard for them to even raise the railroad fare to the school and to pay board and tuition is out of the question. Others have an only son whom they wished to follow in the father's footsteps. Other parents can ill spare the addition to the family income which their son had been wont to give. These generous parents have made their sacrifices and we know that in many cases it is a great one.

There is left the large number of those who have no children who feel a vocation. Some are able to give financial assistance and these should make their sacrifices in this way.

They can do this either by making offerings for the general upkeep of the Seminary or by undertaking the responsibility for the board and tuition of one student. It is particularly fitting that those who have no son to offer for the altar should adopt a student and pay his expenses. He becomes thereby their spiritual foster son. This relation is a true one and such sons will prove their devotion afterwards when, after ordination, they will be able to offer the Holy Sacrifice of the Mass for their foster parents.

If anyone would like to do this and is unable to do so alone they can either assist as individuals in bearing the expenses of a student or try to persuade a Society as the Sodality to undertake this work. In this way they can make their share of sacrifices and help in the spread of the Gospel and the salvation of immortal souls.

For The Cause

Everything little thing you do
Will reflect its light on you
Like a star.

If you pray for our success
Its reply will come no less
To yourself.

If from earthly stores you spare
Little things to build in air,
God's own work.

Heaven's smile will quickly dart
From the walls into the heart
Of our friend.

F. H.



Address communications to
Reverend Rector, S. V. D.,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Christmas 1925

Saint Augustine's Messenger

"Does it not follow from the very nature of the Church as a Divine institution that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome will they not also prove far more effective in leading their brethren into, and confirming them in the faith than any priest of any different race and from another country? May Saint Augustine's Mission House prosper greatly under the care of the American Episcopate, and may it attract a large attendance of Negro pupils inspired with pure intentions!"

from a letter of HIS HOLINESS, PIUS XI
to the Society of the Divine Word

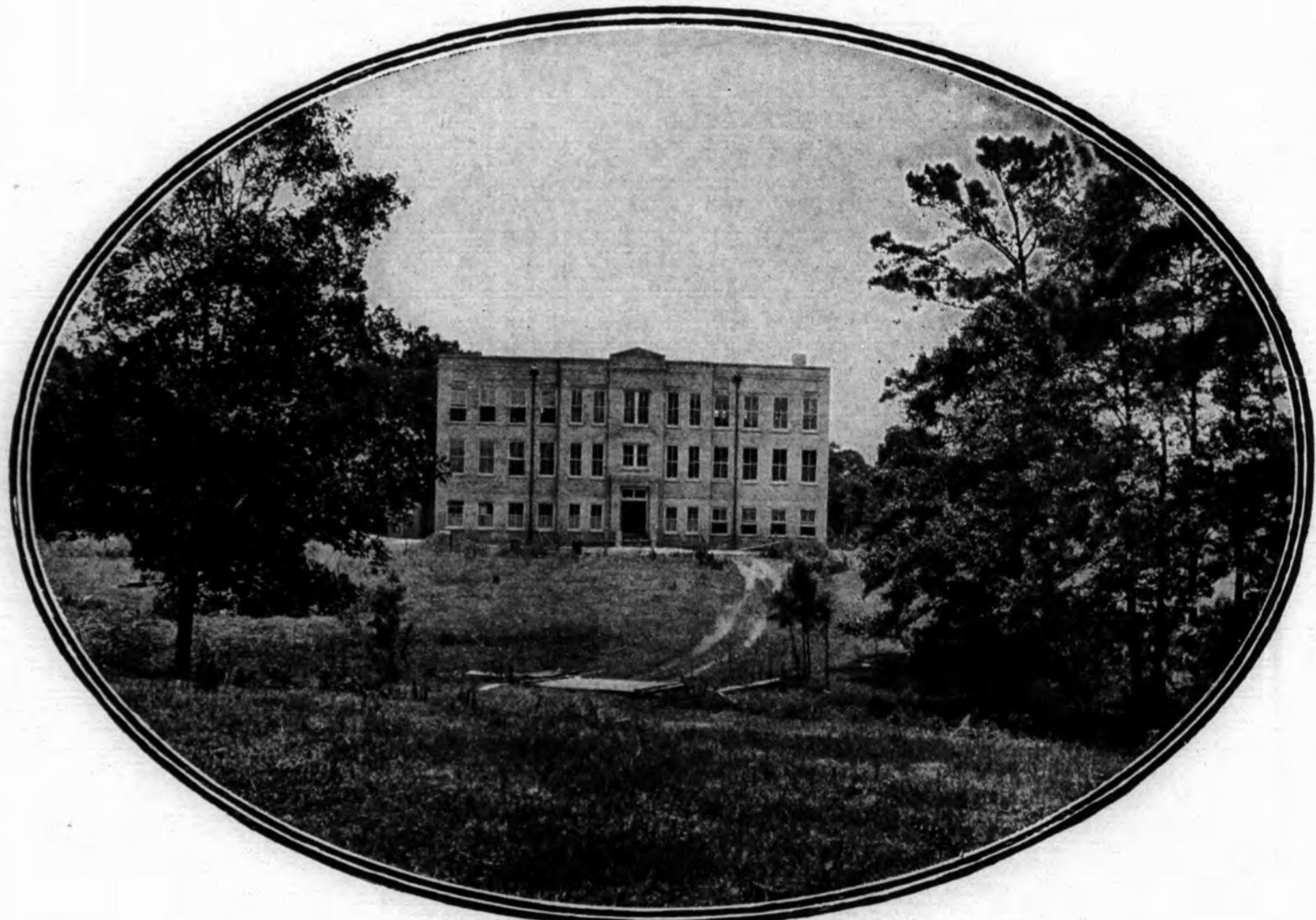


St. Augustine's Messenger

Published quarterly by the Society of the Divine Word at St. Augustine's Mission House, an institution for the education of colored boys for the priesthood.

Conducted by P. Mathew Christman, S. V. D., Rector

Florian Haas, S. V. D., Literary Editor



*St. Augustine's Seminary, out of which the first class graduates
in summer after a six-year course*



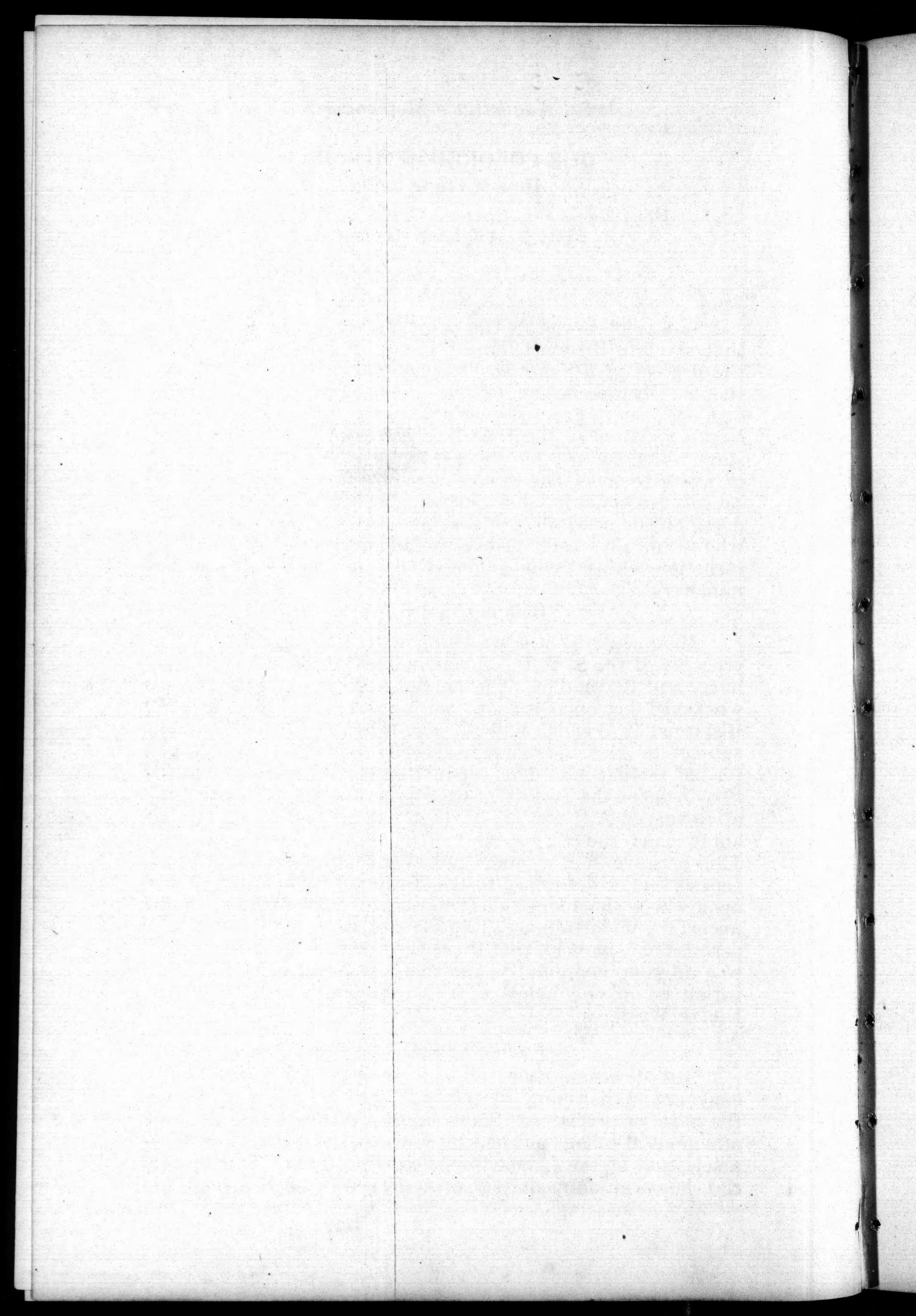
THE STAR IN THE EAST

CHIRSTMAS is nigh, the season of peace and quiet joy! The Star in the East is beginning to rise and in the distance the tingling of bells can be heard mingling with the soft strains of Silent Night.

Lying in the bare cold crib the Child reminds us that the joy of the heart is not dependent upon the dazzle of splendid furnishings or upon the softness of comfort, but can be born and cherished in the plainest and meanest surroundings. About the Child there was not a single article of comfort that was an aid to happiness, nevertheless the hearts of Jesus and Mary and Joseph were vibrating with joy.

Christmas is the great feast day of the poor. It's the day when the Son of God coming down passed the lordly avenues and mansions of the rich and stooped to visit among the dwellings of the lowly. Surely no day did better exalt poverty than that! Nothing ever happened like that to make the humble brave of heart and content with little, that little which heaven itself did not despise.

We hope that our friends, when kneeling before the crib, will not forget the Seminary. While there be no danger thereto at present, pray that the institution be never garnished with too much wealth to contemplate without shame the barrenness of the crib. Pray also that the priests to come will recognize the truth that Christianity is a message largely to the poor, that a priest is, above all, the shepherd of the lowly, and that the place and word of an apostle is principally in and about the modest, simple homes of the poor—where the Child stopped.



OUR COLORED SEMINARY**How it Came to Be**

*Very Reverend Mathew Christman, S. V. D.,
Rector, St. Augustine's Seminary.*

(Continued from November issue)

It was observed in the previous section of this article that the late Bishop Gunn of Mississippi declined to favor the project of a Seminary for Colored priests. It was too sudden. It was too much out of harmony with the views and sentiments generally entertained in the South towards Negro capability. Still he was convinced that something should be done and he was revolving in his mind a variety of plans to meet the emergency of the Colored neglected cause. He thought of a Catholic Tuskegee. Then he pondered on the possibility of rearing a body of Colored deacons who would give their people the advantages of religious instruction whilst living amongst them as do the Protestant ministers.

Bishop Gunn Relents

Meanwhile he was watching with kindling interest the progress of the S. V. D. schools in Jackson, Meridian, Vicksburg, and Greenville. The partial success of these schools weakened his opposition to the extent that when in 1919 Reverend P. Wendel, S. V. D. again broached the Seminary subject to him he relaxed, thereby tacitly encouraging a formal settlement. Thereupon Reverend Peter Janser, the Provincial of the Society of the Divine Word, in the company of Reverend A. Heick, S. V. D. the local Southern superior approached the Bishop and officially sought his consent. This he gave, not so much however from personal enthusiasm as out of deference to the Fathers of the Divine Word upon whose shoulders he left to rest the responsibility of the uncertain undertaking. Two clauses were attached to the permission—namely, that these Colored priests be formed into a religious community, and that the direction of the institution be in the hands of the missionary society of the Divine Word.

Straight Seminary Course

The diocesan approved now on hand, Rev. Provincial convened an assembly of the Southern members to discuss the mode of procedure. Some expressed themselves in favor of a general college out of which was periodically to be made a selection of the fittest for priestly training. The Provincial, however, immediately disapproved of such a plan and

advocated in its stead a straight seminary course conformable in every respect to the Tridentine regulations as followed in all ecclesiastical institutions. Rome spoke a little later and in its instructions enjoined upon the Society to give the candidates the usual seminary course which, from the Church's experience in other countries, they were able to follow and without which they would only be stamped as an inferior clergy.

The Opening

Now for a building! Again the Reverend Provincial in his broad directive wisdom advised mere temporary quarters till the undertaking be passed the experimental stage. It was at this juncture that the writer personally addressed himself to Msgr. Burke and received from that esteemed clergyman and his two assistants, Rev. Bustin and Rev. Mulholland the heartiest promise of support and an immediate gift of \$2000.00. Mother Catherine Drexel and Mr. Murphy also donated \$2000.00 each at this period. This gave the Seminary its financial start.

In the meanwhile boys were being accepted, the first two in September 1920. They continued to drop in month by month until at the end of the first year their number totalled fourteen. Temporary lodgings they were to find in and around the parish school of Greenville, Miss. Now they would sleep in the classrooms, now in the attic, now in the parish auditorium. Occasionally when a performance was scheduled for the parish the boys would strike their tents and camp out under the stars. The writer shared with the boys the pioneer joys of this opening and was partner too in the difficulties that were encountered in those first days. Besides this the writer had the honor of being at the same time Pastor of the Greenville parish, President of the Seminary, Prefect of Studies, and the faculty staff.

The Seminary Grows

At the opening of the second year the faculty staff received a valuable asset in the persons of two ex-African missionaries, Rev. Xavier Baltes, S. V. D. and Rev. Cosmos Schneider, S. V. D. The roster of the students received also an increase, almost abnormal. Below is a table showing the year to year increase of faculty and student body. It goes far beyond our present stage but is here inserted to give the reader a complete view:

| Year | Professors | Students | | End of Term |
|------|------------|-------------------|--|-------------|
| | | Beginning of Term | | |
| 1920 | 1 | 2 | | 14 |
| 1921 | 3 | 31 | | 25 |
| 1922 | 3 | 26 | | 23 |
| 1923 | 4 | 22 | | 21 |
| 1924 | 5 | 27 | | 23 |
| 1925 | 6 | 34 | | |

Beyond the Experimental Stage

During the second year it became apparent that a new building was necessary. The housing of the students as well as of the faculty had become entirely too congested. Besides the perservance of many students through the initial hardships suggested that the work was more the execution of the will of God than an experiment and consequently a permanent Seminary building could now be considered.

In a general way the proper location was easily decided upon. The Seminary should logically be where a large Colored population is settled and where that population is Catholic. Bishop's Gunn's approbation was only good for Mississippi, and since 80% of the Colored Catholics was along the Mississippi Gulf coast that part was immediately recognized as the best. Through the intermediacy of one of our good layman-friends we secured a splendid site in the thoroughly Catholic city of Bay St. Louis, lying on the coast fifty miles East of New Orleans.

Divine Providence, as if to show its fatherly interest in the flowering institution now sent us another friend in the person of the Very Reverend E. R. Dyer, D. D. President of St. Mary's Seminary, Baltimore, Md. He secured for the work a generous appropriation from the Indian and Negro Mission Fund and that made possible a solid, spacious, and comfortable brick building erected as the new ST. AUGUSTINE'S SEMINARY on the site purchased at Bay St. Louis, Miss.

St. Augustine's Occupation

The Greenville community moved into its new and permanent home in June, 1923. The joy that was felt on the entrance into our own Seminary was greatly enhanced by a long letter from the Supreme Pontiff commanding the Colored Priesthood most unreservedly and imparting to the new foundation His benign Apostolic Blessing and promising that the institution would have a place in His prayers.

As if to crown the work and give to it as much ecclesiastical sanction as possible the Papal Delegate, His Excellency Fumasoni-Biondi, announced his visit to the Seminary. He remained there two days offered the Holy Sacrifice in our little chapel, distributed Holy Communion to the boys, and in an address expressed the kindly sentiments of our Holy Father towards the work and further voiced the *conviction that the salvation of the Colored people in the United States ultimately depended upon the efforts of their own learned and saintly priests.*

POPE PIUS IX

An Incident

Shortly before the Civil War a New Orleans family had came and settled in Rome bringing with them a slave-girl for the services of the house. Though the contact of Roman soil enfranchised all who touched it, this poor African wished to remain a slave; and besides, there was the color of her race, which even in liberty-loving lands excludes freedman and freedwoman from the dearest courtesies and charities of social intercourse. Yet in Rome, the home of the common father of all humanity, color never yet has been aught else but a special claim on the affection, the respect, and the courtesy of all.

It was in 1856, and the family to which she belonged were returning to New Orleans. Marguerite had been confirmed while in Rome, and had only one wish ere she departed, that she might be placed somewhere on the Pope's passage, where one fatherly look might be given her, with a blessing pronounced especially on herself. And the wish was made known to the Pope.

"Next day a papal dragoon was seen riding up and down the Via Condotti, making inquiries at various places for Mademoiselle Marguerite, for whom he had a letter of audience with the first sovereign in the world." After an infinity of trouble the letter safely reached its destination, and at the appointed hour Marguerite found herself in the reception hall of the Vatican, amid the crowd of the well-born who were about to leave Rome after the Easter festivals. The poor shrinking African girl naturally fancied she must wait till all the great folk present had been presented to the Holy Father. But lo! the first name called out by the chamberlain in waiting is "Mademoiselle Marguerite!" And she

is ushered, trembling and amazed, into the presence of Pius IX. A voice of touching sweetness and gentleness soon inspired her with confidence. "*My child, there are many great people waiting, but I wish to speak to you the first. Though you are the least upon the earth, you may be the greatest in the sight of God.*" He then conversed with her for twenty minutes. He asked her about her condition, her fellow-slaves her hardships. "*I have many hardships,*" she replied, "*but since I was confirmed I have learned to accept them as the will of God.*" He exhorted her to persevere, and to do good in the position in which she was placed; and he then gave her his blessing. He blessed her, and blessed all those about her, so that this poor slave carried with her from that memorable interview greater courage to face the toils of life.



RESEARCH WORK AT THE SEMINARY

Since St. Augustine's Seminary is devoted to the interests of the Colored people purposing to raise up priests and leaders in their cause it is but logical that in this institution the problems of race receive close study. Without the knowledge that comes from a painstaking study of the situation mere sentiment would have small constructive value; hence the students are encouraged to post themselves on the facts and to examine the underlying causes in order to cultivate a good judgment on matters that are of vital concern among the people for whom they are to labor.

To promote this study a standing Committee of Research has been named among the students to be active under the direction of the Prefect, F. H. Hass, S. V. D. in reviewing material, collecting data and tracing up any information that may be desired on matters of race.

Since we take it that our readers are alike interested in such information we use these pages to broadcast some of the findings of the Committee in the more agreeable form of notes under the caption "Don't you Know." Should there be any reader who is desirous of certain data or information relative to these matters the Committee would only be too glad to offer its services upon inquiry.

One setback is felt when books that are necessary for certain information are not available. A large set of books is necessary to do full justice to certain subjects and our funds are not always on hand to secure such. Books on the Race that are lying about at home unused would be much appreciated gifts to the students.

DO YOU KNOW THAT

In Uganda Africa 100 European and 14 Native priests with the able assistance of 179 nuns of whom 134 are native, have brought 200,000 converts into the Catholic Church. They conduct besides 2 seminaries and 50 charitable institutions 2934 schools with an attendance of 118,000 children.

The Negroes in Georgia own 1,632,863 acres of land assessed at \$15,567,054 besides city property valued at \$20,179,465.

Whereas seven years ago there were in the South but eleven colored high schools, at the present time there are over 300.

Fresh impetus has been given Catholic work amongst the colored population of Saint Louis by the Claver Clubs of that city. In five months time over 200 Negroes were baptized and the average number of baptisms per week is now 18. The club members consist of Jesuit seminarians. They have been assisted in the good work by the Sisters of the Blessed Sacrement and the Helpers of the Holy Souls.

In India out of a population of 319,000,000 there are 3,000,000 Catholics with 3,400 priests of whom 2,000 are native including 3 bishops. Imagine, 2,000 native Catholic priests!

The Oblates of Providence an order of colored sisters founded in 1829, now numbers 160 sisters. They conduct in the United States and Cuba many flourishing with an enrollment of about 2500.

In Mississippi out of a population 950,000 Negroes, there are only 3,504 colored Catholics. These have 9 priests (4 Josephites and 5 S. V. D.) and 56 sisters laboring amongst them. In the nine colored Catholic schools there are 1,842 pupils.

The Knights of Peter Claver donated the dining hall of the seminary. They also recently gave \$400 for the support of two needy students.

The Negro churches are contributing every year \$350,000 for home mission work besides \$200,000 for foreign work.

Of the earth's population of 1,700,000,000 there are 300,000,000 Catholics who are served by 312,000 priests. In some regions the scarcity of priests is deplorable. In Africa there is only one priest for every 87,000 pagans; in Oceania but one priest for every 800 Catholics and 110,000 pagans.

GREETINGS

To all our readers and friends on this coming blissful Christmastide PEACE and HAPPINESS! May the smile of the Christ Child beam upon you and bathe you in the light of grace and joy!

You cannot imagine with what sentiments of grateful joy we greet the advent of Christmas at St. Augustine's where we mark how the blessings of heaven shine down upon our humble work and where we see an ever-widening circle of students adoring around our Christmas crib. Christmas is linked to Christmas with a golden chain of uninterrupted favors. Parents have given us their children, friends have aided us with funds, and everywhere we meet expressions of good will.

Our chapel this Christmas will be graced with a community of forty members, six of the Reverend faculty staff and thirty-four students, all animated with the high purpose of serving God and giving priests to His people.

More than ever our work is being recognized and hailed with the warmest words of encouragement. From high and low comes the assurance that we are filling a great need, and wishes of "Good-speed the undertaking" astonish us from every side.

We owe a deep gratitude to the many who are helping us with their means. Without them we could not exist. But to keep us humble God keeps us poor. In spite of our many gifts we are always wanting. The Mission Boards do much for us, but they ever remind us that a large part of our support must come from the charity of our single friends. They surely cannot do more for us than they have done. Therefore as the numbers increase at St. Augustine's we can only pray to God and beseech Him to give us with increase of numbers increase of means. This we will do, and with the great confidence that rises from the contemplation of past favors.

Mathew Cristman, S. V. D.

Rector of St. Augustine's Seminary.

SEMINARY NOTES*A Surprise Call*

One Saturday evening in the middle of October, Reverend Provincial, S. V. D. made a sudden appearance, so sudden that there was nobody at the Rectory to receive him but the dog who greeted with a growl. He had stolen a little time from a busy period to visit the Seminary. Before he departed we tendered him a modest program to honor his recent election to the Provincialate.

From the Shadow of Death

Shortly after the departure of the Reverend Provincial the boys accompanied the President of the Seminary, Rev. M. Christman to the railroad station where he was to board the train for the Hotel Dieu Hospital, New Orleans. He was to undergo an operation for gall-stones. The prospect, cheerless then, became gloomy when news came that pneumonia had set in after the operation and that the doctor had given up hope. You can imagine that we prayed! And prayers turned the tide of battle! He will be with us again much to our satisfaction as we would rather have him on earth than in heaven.

The Retreat

Three full days of silence and meditation! Rev. Chas. Evers, S. S. J., conducted the retreat. The boys will long remember his intimate manner of dwelling on the truths of heaven and his keen interesting way of exposing human frailties in a student body. May those days of prayer bring the abiding blessing of heaven upon the House and members!

Don't be Frightened

You mightn't believe it but a huge, five-foot alligator was caught and killed in our back yard where he must have been peacefully enjoying life unbeknown to us. We passed him on to some neighbors who had a feast on his horny tail. They say its better than steak!

The Wind Changes in Sports

For a month the tennis court had been sadly beneath the weeds of vacation. One day Father Shurek, S. V. D. issued a call for volunteers. A hoe brigade, twenty strong, answered the summons and in one day the tennis court was smiling with a clean face. Immediately the abused football was left to recover from its bruises whilst everybody flash-

ed to the tennis site. The small boys when out of class took up their abode on the court, they being faster than the grown ups who would come down stairs in a dignified way.

Fritz, the Savage

We have a Police dog here and he is a very beautiful animal to look at from a distance. Though he is an excellent imported creature we got him cheaply because he was doing too much mischief with his teeth to please the owner. However, we must say that his conduct is not improved, not what it should be for a member of the Seminary. He is going to receive a low mark in behaviour, about 75%; in application, however 100%.

An S. O. S.

One rainy Sunday morning when our active Prefect, F. Haas, S. V. D. was returning in the car from Mass on the Mission, it happened that he sank axle-deep in the mire. A distress call came to the Seminary just at lunch hour. The whole force turned out-except a few who had to guard the provisions. The sunken car presented a task, but like Caesar we came, we saw and we conquered! An engineer victory this time. Coming home we received the honors of a triumphal entry.

Sending off THE MESSENGER

The November issue of ST. AUGUSTINE'S MESSENGER arrived from the press on a free day. Instantly one story of the building seemed turned into a shipping department. Some were busy wrapping the magazine, others writing addresses or typing letters, and others sticking on stamps. All day long the boys kept at the task and toward evening when the work was done the magazines were placed in a huge box, the box was placed on the wagon, and the wagon was placed behind our little mule, Foxy, and then a merry ride to the Post Office!

"Packages"

According to the Seminary regulations goodies from home cannot be received except on such occasions as Christmas, Easter, and one's birthday. Being so rare and at the same time so sweet you can imagine how it feels when Christmas is near to see packages coming in bearing the odour of home and the memory of how "mother" used to stuff our bags when we went to school.

MITE BOXES

In order to catch some of the stray pennies, and nickels, and dimes that are dropped on candy counters and to give them a golden purchasing value for Christ, Mite Boxes have been sent out for Advent, the season of little sacrifices! These Mite Boxes went out under the protection and kindly eye of the Little Flower of Jesus and we prayed to her to care for their return. Ask for one!

OUR PRAYER

GOD bless the work that lies before your hand!
God's blessing be on all that you have done!

For what is fame or gift or treasure grand,
If His approving smile we have not won!

GOD strengthen you when crosses come to stay,
When shadows close around your heart and home!

God guide your soul when light seems far away,
When all the world's tossed waves are white with foam!

GOD dower you with kind, consoling words
For wounded hearts, with gloom and anguish filled,—

Soft soothing words to sing like happy birds
With voice prophetic, till the storm is stilled!

IN body and in soul, God keep you strong
To toil for Him and never fail through fear!

This is our wish, the burden of our song, —
God bless you all the days of this New Year!

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12—18 years; exceptionally younger or older boys may be admitted.
2. QUALITIES: Necessary qualities are:
 - a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;
 - b. A decided inclination for the priesthood, the religious and missionary life;
 - c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;
 - d. Good health.
3. PAPERS: Applicants should present:
 - a. Personal letter containing application;
 - b. Certificate of Baptism;
 - c. Recommendation from their Rev. Pastor or some other responsible person;
 - d. School report, especially the last one;
 - e. A physician's certificate;
4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy 4 years theology.

III. TERMS

The annual tuition is \$200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,

St. Augustine's Seminary,

Bay St. Louis, Miss.



Boys, Young Men Do you remember—



One day as our Lord was walking along the road a well-dressed young man hastened up to Him and greeting said,

“Master, what shall I do that I may have Eternal life?”

Jesus answered very kindly,

“If you would enter into Life keep the commandments.”

Disappointed at so common a task the youth sincerely replied,

“Master. I have observed all this from my youngest days; but what is still lacking?”

Jesus looking upon him, loved him, for He saw that the lad was of a true and upright heart, earnest in the pursuit of righteousness. Seeing that this noble youth was trying to rise above the beaten roads which the crowds take the Master pointed to the far heights of saintly achievement and gave him this divine counsel—

“One thing is yet lacking. If thou wilt be perfect go, sell what thou hast—thou shalt have treasure in heaven; then come and follow me!”

HAS THE MASTER CALLED YOU?

(SEE INSIDE)

Lenten Number, 1926

Saint Augustine's Messenger

"There is an Africa at our doors that we had better not forget in our dreams of conquest somewhere at the source of the Nile. — There is a China in every great American city peopled by others than slanteyed Orientals. There is a Japan on the prairies, presenting as many difficulties as the one across the Pacific to those who desire to labor in the cause of Christ. Our Africa here at home numbers twelve million civilized black people receptive to the highest civilization that comes only with the acceptance of Christ's message."

Right Reverend Francis C. Kelly, D. D.





St. Augustine's Messenger

Published quarterly by the Society of the Divine Word at St. Augustine's Mission House, an institution for the education of colored boys for the priesthood.

Conducted by P. Mathew Christman, S. V. D., Rector

Florian Haas, S. V. D., Literary Editor

Subscription: 50 cents year



SPRING-TIME AND BASEBALL AT ST. AUGUSTINE'S SEMINARY.



THE NEW FEAST

JT WAS in the cheerful outlook of a brightening age that Pope Pius II wrote his late Encyclical to the Catholic world wherein he instituted the new feast of Christ the King of the World, fixing its celebration on the last Sunday of October. The supreme Pontiff expressed himself in the opening paragraph:

"The beginning of a movement of the peoples of the earth towards Christ and His Church from whom alone salvation can come, gave us renewed hope of better times. We perceived that many who had hitherto despised the Kingdom of Christ and who had practically exiled themselves from their Father's house were prepared and were even anxious to tread again the paths of obedience."

The sacred fact of Christ's universal kingship, he states in these words:

"The empire of Christ extends not only over Catholic peoples and over those who, re-born in the fount of baptism, belong by right to the Church, even though error has driven them far and dissension has separated them from the bond of love; it embraces even those who do not enjoy the Christian Faith so that all mankind is under the power of Jesus Christ."

This truth has been since the creation of the world, but its declaration is not always opportune. But always beneath His rule and power the course of states have moved. The quarrels and differences of men, their political wranglings, the conflict and clash of nations, the fierce discriminations of caste and race are the differences and wranglings and discriminations of His subjects.

Our Holy Father has chosen the Jubilee Year as a proper occasion to remind Christendom of an ancient truth and to re-affirm this cardinal principle that loyalty to government is ultimately guaranteed solely by the citizen's allegiance to Jesus Christ, and that man's duty to his fellowmen will be fulfilled only in that measure with which man understands and **really does** his duty to God.



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Negro Art Page



Ships That Pass In The Night

Out in the sky the great dark clouds are massing;
I look far out into the pregnant night,
Where I can hear a solemn booming gun
And catch the gleaming of a random light,
That tells me that the ship I seek is passing, passing.

My tearful eyes my soul's deep hurt are glassing;
For I would hail and check that ship of ships.
I stretch my hands imploring, cry aloud,
My voice falls dead a foot from mine own lips,
And but its ghost doth reach that vessel, passing, passing.

O Earth, O Sky, O Ocean, both surpassing,
O heart of mine, O soul that dreads the dark!
Is there no hope for me? Is there no way
That I may sight and check that speeding bark
Which out of sight and sound is passing, passing?

—From the golden lyre of Paul Lawrence Dunbar.



"God's justice is often served by man's injustice, but the latter remains no less injustice."—Selected.

"The man who wishes to be happy should not enlarge his estates but contract his desires."—Plato.

TUSKEGEE

Its Catholic Disadvantages.**Florian J. Haas, S. V. D.**

Some months ago, when the writer modestly advised the Tuskegee authorities of an intended visit, he received a courteous reply welcoming him with particular warmth because, it read, as a Catholic priest he could hold services for those of his faith who attended the institution in a large number.

I arrived there on a Saturday and met at its portals the hospitable Mrs. Booker T. Washington, and was given a guide.

The imposing array of buildings, the great tide of students, the courtesy that breathed a charm about the place, and the operation of countless shops of industry are not to the present purpose. I am more concerned about my observations on Sunday morning.

In order not to interfere unduly with the regular order, Mass was set for the Catholics at an' early hour, 6:30 A. M. At the appointed time a teacher called and led me to the place of service. It was a lecture room in one of the libraries After hearing a few confessions in an adjoining room, whose musty smallness made me feel like a clergyman in the proscribed days of Elizabeth, I was conducted back to the lecture room. The desk was now cleared and an Extension kit opened upon it so as to form an improvised altar. At first there was difficulty in finding a chalice and the Mass book, and later the water was missing, but finally everything was in readiness and I began the Holy Sacrifice facing an open window beneath which the students went whistling by to their morning duties. The peculiar feeling of a person doing something out of place in a strange house was mine. I have met with more poverty about the altar in country missions, but never before did the sacred ceremony seem so bare as in this corner of a large institution. At the Gospel I faced the congregation, four girls and two boys, one of whom stood near the door and may have been more of an observer than a participant.

At ten o'clock the trumpet sounded the call to chapel services. In the pride of order and to the blare of martial music the uniformed columns of 1800 students swept by and entered the spacious chapel. Upon the stage facing the audience sat a choir of one hundred and fifty members. Directly in their front was the presiding minister and to his left the preacher of the day, a Protestant missionary on his way to Africa.

The entire service, from the invocation to the doxology and benediction, was in purely Protestant style. Everything was conducted with imposing decorum, which commanded the respect and submission of the listener. The grand hymns, swelling to power, then falling in tender pathos, filled the spaces with magic. The

reverential bow observed by the whole body during the prayer clothed the function with an authority that almost forced mental obeisance.

When one recalls with what princely kindness a visitor is received at Tuskegee, it becomes hard to say an adverse word, but for the sake of those who send their children there these observations must be made:

Tuskegee is a non-sectarian institution; that means, it is neither Methodist, nor Episcopal, nor Baptist, but agreeable to Protestants in general. But the convictions of Catholics is such that they cannot be melded like that.

A Catholic student who is compelled to attend these imposing Protestant services and who may hear Mass in the library, at an early hour, must receive a belittling idea of the Catholic Church in the comparison.

A Catholic student who attends Tuskegee will fall away from his attachment to the Church if he has not received a rock-founded education in his religion before he goes there. This point is borne out by the meagre participation in the Catholic services in the face of the fact that many Catholics are enrolled.

The Catholics did not build Tuskegee and for that reason cannot abuse its management, but if the institution holds forth to all youths the promise of dignified religious freedom, it could inform itself of the Catholic's attitude towards the compulsory merging of his religion.

The authorities undoubtedly would not only admire but would encourage the Catholic students if they came forth more manfully in the profession of their faith and exhibited more earnestness and zeal in organizing themselves for religious conveniences, which action can be done without an apology when one considers that there are a few other Catholics in the United States, some 17,616,676.

NEGRO HEROES

In the beautiful country about Lake Victoria Nyanza, whence the Nile commences its beneficent course, there was enacted forty years ago a scene of courage that bears re-telling.

At that period the king of the region was Mbaga, who suddenly conceived a deadly hatred for the very name Christian. He unleashed his fury upon the unoffending converts that the missionaries had made in his dominions and in a short time hundreds were offered up as a holocaust rather than renounce their faith. The names of these martyrs were honored with the degree of beatification on the 6th of June, 1920, at St. Peter's, in Rome, before a gathering of thirty thousand Catholics who crowded the great Basilica to hear the praises meted out to these soldiers of Christ.

Space allows us to take but one instance, that of the martyrdom of the thirteen boys who were the king's pages.

The Thirteen Royal Pages

It was the morning of the third of June, 1886. The king had

already given over the youthful pages to the executioners. The youths were stripped of their clothing and covered with the rough bark of trees. A band of madmen wearing bells and trinkets now began to form around them and with wild execrations hurried the boys to the place of torture.

The executioners then removed the clothing of bark from the Christians. A short march of forty paces followed, and the young heroes stood before the pyre upon which they were to sacrifice their lives to God. At the sight of it a heavenly joy filled their hearts. "Here," cried one, "here is where we shall behold the good Jesus!" "Ah! yes," the others echoed, "here is where we shall see Jesus Christ!" Mbaga turned to his well-beloved friend, the pardoned Denis: "Farewell, Denis," he said, "I am going to heaven." Denis could make no reply. "Sobs choked my voice," he testified later, "and I was overcome with sadness because they would not let me die."

Mats made of cane-stalks were then stretched upon the ground. Each of the Christians, with a readiness like to that of Our Lord when He stretched Himself upon His Cross for us, extended himself upon the mat assigned to him. The executioners hastened to wrap the youths tightly in the mats and bind them. They then bound their hands and feet with ropes, raised the blessed martyrs upon their shoulders and carried them to the pyre, unwittingly imitating, meanwhile, the insolence of the Jews on Calvary by crying out to their victims: "We shall roast you, to see if your God in whom you place such confidence will come to relieve you." From the still unlit pyre the voice of Bruno Seron Kuma was heard in reply: "You may kill our bodies; our souls you cannot kill. They will enter into Paradise."

The three pages who had been spared were overcome with grief. They gazed with pain and holy envy upon their companions, protesting at the same time to the executioners: "We, too, are Christians; put us to death." The men, to console them, wrapped them up in cane-mats, and placed them upon the ground near the pyre, telling them that they would be put to death when the others had been consumed. But, both on account of their tender age—none of them was over fourteen—and because of the favor in which they were held by the princess, whose pages they were, the king had commanded them to be spared.

One of the executioners had his own son among the youths, and he was hoping that the boy would renounce the faith. He ordered him loosed from his mat and set free; but the magnanimous youth, baptized but eight days ago, exclaimed to his unhappy father: "The king has commanded you to kill me. Put me to death. I desire to die for Christ." The father, with a gesture of despair, murmured some words to an assistant. Mbaga was then led a short distance away to another executioner, who let fall a heavy club upon the

boy's neck. He fell upon the ground, and his lifeless body was taken to the pyre.

The victims and the preparations being ready, fire was applied to all sides of the great pile. It was so arranged that the feet of the martyrs should be first consumed in order to prolong the torture. The executioners, knives in hand, formed in a circle about the burning mass, shouting at the top of their voices: "It is not we who kill you; it is our gods who kill you."

Little by little the flames were allowed to creep upward while the yelling and dancing became more frantic about the sufferers. Over and above the crackling of the fire could be heard the murmur of the martyrs' prayers, borne up to heaven on the incense of their own bodies. With each increase of torment their prayers increased; until finally, like the receding of some great ocean wave, the sounds died gradually away and were followed by an intense silence. All was over. The bodies of these Christian heroes lay in ashes. Their souls, spotless and triumphant, had flown away to the throne of God. Their fight was finished. They had won. And from the hands of God they received an immortal crown, the crown of victory. High in heaven they reign, lords over many mansions. They have left their places as pages of an earthly king, to be the pages of the King of kings, whom to serve is to reign!



NOTES

When the splendor of the Catholic Church unfolds itself next June in the Eucharistic Congress at Chicago, the 120,000 of colored people in that city will have an opportunity of seeing in that sacred pageant a symbol of the beauty and power that resides in the ancient Church of Christ, and at the same time learn of the living faith that many millions have in the real presence of our Eucharistic Lord in the tabernacle.

* * *

The ordination of Rev. Norman DuKette (colored) on February 6th, at Detroit, marks the entrance of another shep-

herd into a fold where there are many sheep but few shepherds. Father DuKette pursued his classical and philosophical studies at St. Thomas' College, Dubuque, Iowa, and finished his higher studies in the theological Seminary of St. Paul, Minnesota. He will labor in the diocese of Detroit.

May the grace of God light up his way, and may he be cheered by the thought that others are coming to lend a hand.

* * *

Few people know more of Cardinal Mercier, whose death was sincerely lamented, than that he was a war prelate. His

simple life, his plain, bare room with only a crucifix above the bed, his frugal meals of bread and milk, his thrifty habit of writing his works upon the backs of circulars and envelopes, the hard bed of straw which he would not relinquish in his last illness, the fortitude with which he refused injections to alleviate pain, wishing rather to suffer like his Master—all this was generally unknown.

The engagements of Roland Hayes sometimes bring him into situations where slights to his people may render his position embarrassing and his subsequent conduct open to criticism. While there are some who maintain that the noted singer should peremptorily cancel every partial appointment, there are others who see in each appearance of the gifted tenor a powerful action against prejudice and for that reason advise slowness in calling off these redeeming visits. Roland Hayes as a missionary is still young and coming. There is yet time to use a stronger prestige—and he loves his people.

Negro Spirituals are fast reaching their place in art. Listeners who once tittered during the rendition of these soulful songs by Roland Hayes, and who next maintained the decorum of silence out of respect for the artist, are now mutely attentive out of reverence for the songs. Eventually they will be placed alongside the master creations of American song and will there keep for those who

can interpret them the magic richness and the deep-running pathos of the Negro soul.

The system of rewards which THE CRISIS, the official organ of the N. A. A. C. P., has been repeatedly holding forth to the distinguished achievers in literature and the fine arts is not only a happy method of stimulating to expression what is best in the mind and heart of the individual, but is assisting powerfully in the erection of that storied monument of art and letters without which a people has little existence in the present and none to posterity.

The advancing solidarity that was shown by the raising of \$70,000 principally from Negro rank and file for the defense of Dr. Sweet is a tribute not only to those immediately sponsoring the campaign but to others who by years of patient endeavor have been striving to unify the people in the conviction that improved and respectful relations will follow in the wake of legal respect.

When Clarence Darrow, in a public speech, advised the Negro to give up prayer as useless and do something material, he spoke out of the abundance of his ignorance of religious matters. He forgets that the Colored people have risen and are rising with extraordinary rapidity, and all the while they have been a religious race owing to their spiritual life the patience to endure and the determination to forge ahead.

DO YOU KNOW THAT

In the United States there are 19,428,000 white pupils, of whom 1,829,500 are in High School; while there are 2,150,000 colored pupils, of whom there are only 27,631 in High School!

There are 68 towns and 23 settlements in the United States populated and governed entirely or almost so by Negroes!

The 109,000 colored farmers of Alabama are served by 37 colored demonstration agents in civil employ!

The Republic of Liberia, Africa, has an area of 36,834 square miles and a population estimated at 1,500,000!

73.4 per cent of the Colored population of the North is living in ten industrial districts, as follows: Indianapolis District, 47,500; Detroit-Toledo District, 55,918; Cleveland-Youngstown District, 58,850; Kansas City District, 65,393; Pittsburgh District, 88,273; Columbus-Cincinnati District, 89,651; St. Louis District, 102,607; Chicago District, 131,580; Philadelphia District, 248,342; New York District, 251,340!

Fourteen missionaries in Congo, Africa, received from King Albert of Belgium their nomination of Knights of the Royal Order of the Lion. Three received the golden medal of the same order!

There are over 70,000 Negro business enterprises of various

sorts. The annual volume of business is over one billion five hundred million dollars!

There are 2,150 colored women musicians and teachers of music!

In 1911 a priest, Fr. Lissner, born and educated in Alsace, France, came to this country, speaking but few words of English. He was sent to Augusta, Ga., which has a Colored population of 18,000, and found just exactly two Catholic families in his school. He now has a church, house, convent, school and orphan asylum, completely out of debt, representing eleven years' work, starting with two Catholic families!

The value of property owned by the Negroes of the United States is now over \$1,800,000,000. It is still true that the lands which they own amount to more than 22,000,000 acres, an area greater than that of the five New England States, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island!

According to the latest British statistics, the Catholics in the world now number 324,328,408!

That in New York City, out of a total Negro population of 183,248 there are 56,516 men and 40,484 women engaged in gainful occupations!

That 12,000 conversions is shown by the Church in England for the last year!

FATHER CHRISTMAN'S PAGE

Dear Friends:

The members of the Catholic Church are all members of the mystical body of Christ and our most important duty is prayer in union with our divine Head. We pray that we may become more closely united to God to obtain the graces necessary for our salvation, but every good prayer must contain other petitions. We must fervently desire and ask for an increase of God's honor and glory, the propagation of Christ's kingdom on earth, and the spiritual and temporal welfare of our brethren in Christ.

The greatest need of the Church today is a substantial increase of priestly and religious vocations. But poverty is a hindrance to many who would like to serve God. Every Catholic who knows his sacred obligations towards the Church, who lives not for himself alone but for all the other sheep of our Lord, whether within or outside the true fold, and who realizes that Christ established His kingdom for all men, will feel privileged to assist deserving young men to become priests. Your Lenten savings could not serve a nobler purpose than to help educate priests of God, especially race priests, whose eminent work amongst their own people is beyond question.

Words cannot express the gratitude which I feel towards our friends for the response to our Christmas call for help. However, there are too many who do not think it their duty to help us because they have diocesan seminaries or other local charities to aid. Some of our old friends are growing lukewarm and do not give as generously as in the beginning, yet we are now in greater need than ever before, as the number of our students is constantly increasing.

This Seminary was established to educate native priests for all the colored people of the United States. Do not say: "It is the colored people's affair," as you know well that the colored Catholics are too few and too poor to support such an institution. Others, indeed, my good colored friends especially, seem to wait for some one nearer to them, perhaps their Pastor, to come forth with a strong and vigorous appeal for our Seminary, but good Catholics will not need such an intermediate appeal to help a cause so necessary and so timely as ours.

We also ask you to spread the knowledge of our cause and help us to gain new friends by circulating the Messenger. This will be one of the best means of helping the Seminary. We will gladly furnish free copies to be distributed among your friends.

Gratefully yours in the Sacred Heart,

Mathew Christman, S. V. D.,
Rector of St. Augustine's Seminary.

SEMINARY NEWS

Approaching Graduation

Preparations are already afoot for sending off our first graduates to the Novitiate. A stage is under construction in our auditorium, and a drama, FIERY COALS, specially translated for the occasion by Rev. P. Shurek, S. V. D., is being rehearsed for presentation. This, together with a forming orchestra, leads us to hope for a worthy celebration.

Dreams Come True

The oft-repeated yearning for an orchestra to fill our halls and hearts with occasional strains of melody has been finally quieted. Mr. John Hemmersbach, master musician and interested friend of the Society, has stopped with us for a little recreation. Seeing the want, he took it upon himself to gather our scattered instruments and players, and make out of it an harmonious whole. In two months an orchestra of ten pieces will be at our service!

A Visit

The Reverend Wolf, S. V. D., superior of the Southern Missions, lately honored us by an unofficial call. He encouraged the boys to keep toward the goal and assured us that he would be able to supply everyone with as many Missions as he had strength to command. When we consider that in Mississippi there are areas where out of a population of 600,000 there are only 940 Catholics, we readily agree!

Troubles on the Farm

We used to see many plump baby porkers grunting about the grounds as they contrived to squeeze through the farm fence. What a fine bunch of pigs, fat and sleek, the pride of the farmer's eye and hope of invincible appetites! Alas, but for a plague that went up and down the State! It anticipated the butcher's knife, and now there roams about the deserted pen a sole survivor who commands the length and breadth of the trough.

Basketball Report

The echoes of our fierce basketball contestants have died away, leaving the Seminary five undefeated for the whole season. The last game was played against the local Independents, when St. Augustine's, trailing in the rear for the first half, turned a losing game into a rousing victory amid the frantic cheers of the home rooters. Baseball will now take the place of strenuous basketball.

First Term Completed.

With a sigh of relief we dried our pens after the examinations for the first term of the school year. Then came the reports, showing our progress or retrogression. Needless to say, everyone was anxious to see his notes and fairly devoured the report, curious to

discover how the teacher valued his work. Now for a higher average!

The Newest

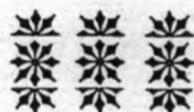
If you see a boy going about with a string dangling from his button-hole and terminating in his pocket, you can be certain that a black-eyed flying squirrel is tied to the end of it and resting in his pocket. These pretty little animals which we trapped in our woods develop into friendly pets. They are content to remain in one's pocket, eating quietly the nuts and crumbs that are dropped in, and only occasionally come out to take a walk up and down a person's coat.

A Summer Present

A friendly boatwright on the bay has built two skiffs for the boys, and now we are able to row along the Jordan river that flows a mile to our rear. On a hot Thursday, when cessation of class allows us to be free for an outing, you can imagine the pleasure there is in pushing off a boat and rowing into the Gulf for a cooling swim! While those who are afraid of the water can stay with the boat and drop over a line to tease the fish.

Our Lenten Resolution

Since we are not permitted to fast during the holy season of Lent, we have planned to do something else that will make us worthy to celebrate Easter with the joy of one who has followed the paths of Calvary. So we decided to specialize in acts of kindness and send the account to the Students' Crusade Quarters in our regular report. We want to make ourselves so happy together that when vacation comes we will hate to part.



"The child that grows unconscious of the duties of religion will ignore the duties of man."—Pope Pius IX.

"When once infidelity can persuade men that they shall die like beasts they will soon be brought to live like beasts."—South.

Fuller calls the Negro, "The image of God cut in ebony."

"He is strong who helps along
The faint one at his side."—James W. Johnson.



A PRAYER

—o—

O Lord, the hard-won miles
Have worn my stumbling feet;
Oh, soothe me with thy smiles,

The thorns were thick and keen
Where'er I trembling trod;
The way was long between
My wounded feet and God.

Where healing waters flow
Do thou my footsteps lead,
My heart is aching so;
Thy gracious balm I need.
And make my life complete.

—Paul Laurence Dunbar.



"Prayer moves the hand which moves the world."—J. A. Wallace.

"He that has no cross deserves no crown."—Quarles.

"Applause is the spur of noble minds, the end and aim of weak ones."—Colton.

"What is a man without a man's work?"—Miss Glaspell.

"Thou hast made our hearts for Thee, O God, and they cannot rest until they rest in Thee."—St. Augustine.

ST. AUGUSTINE SEMINARY

St. Augustine's is a preparatory Seminary, open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12—18 years; exceptionally younger or older boys may be admitted.
2. QUALITIES: Necessary qualities are:
 - a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;
 - b. A decided inclination for the priesthood, the religious and missionary life;
 - c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;
 - d. Good health.
3. PAPERS: Applicants should present:
 - a. Personal letter containing application;
 - b. Certificate of Baptism;
 - c. Recommendation from their Reverend Pastor or some other responsible person;
 - d. School report, especially the last one;
 - e. A physician's certificate.
4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS:

The annual tuition is \$200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send Applications to
REVEREND RECTOR,
St. Augustine's Seminary,
Bay St. Louis, Miss.

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Boys, Young Men!

One day as our Lord was walking along the road, a well-dressed young man hastened up to Him and greeting, said:

"Master, what shall I do that I may have Eternal Life?"

Jesus answered very kindly:

"If you would enter into Life, keep the commandments."

Disappointed at so common a task, the youth sincerely replied:

"Master, I have observed all this from my youngest days; but what is still lacking?"

Jesus, looking upon him, loved him, for He saw that the lad was of a true and upright heart, earnest in the pursuit of righteousness. Seeing that this noble youth was trying to rise above the beaten roads which the crowds take, the Master pointed to the far heights of saintly achievement and gave him this divine counsel—

"One thing is yet lacking. If thou wilt be perfect, go, sell what thou hast—thou shalt have treasure in Heaven; then come and follow me!"

HAS THE MASTER CALLED YOU!

(SEE INSIDE)

June, 1926

Saint Augustine's Messenger

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten to all eternity."

—Webster.





The first Class of Graduates that left St. Augustine's Mission House with the Reverend Mathew P. Christman, S. V. D., the Rector of the institution. They completed the six years College course and were then ready to receive the cassock, the official garb of a Major Seminarian. The Novitiate is made in the North at Lake Beulah, Wisconsin, where the Society of the Divine has its general house for Novices. The Major Seminarian, after completing one year of ascetical training, takes up the six-year course in Philosophy and Theology, which finally qualifies him for priestly ordination.



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Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Literary Editor

Subscription: 50 cents year

Catalogue Number

The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest, by possessing our souls of true virtue.—*Milton.*

Second-Class rights pending.



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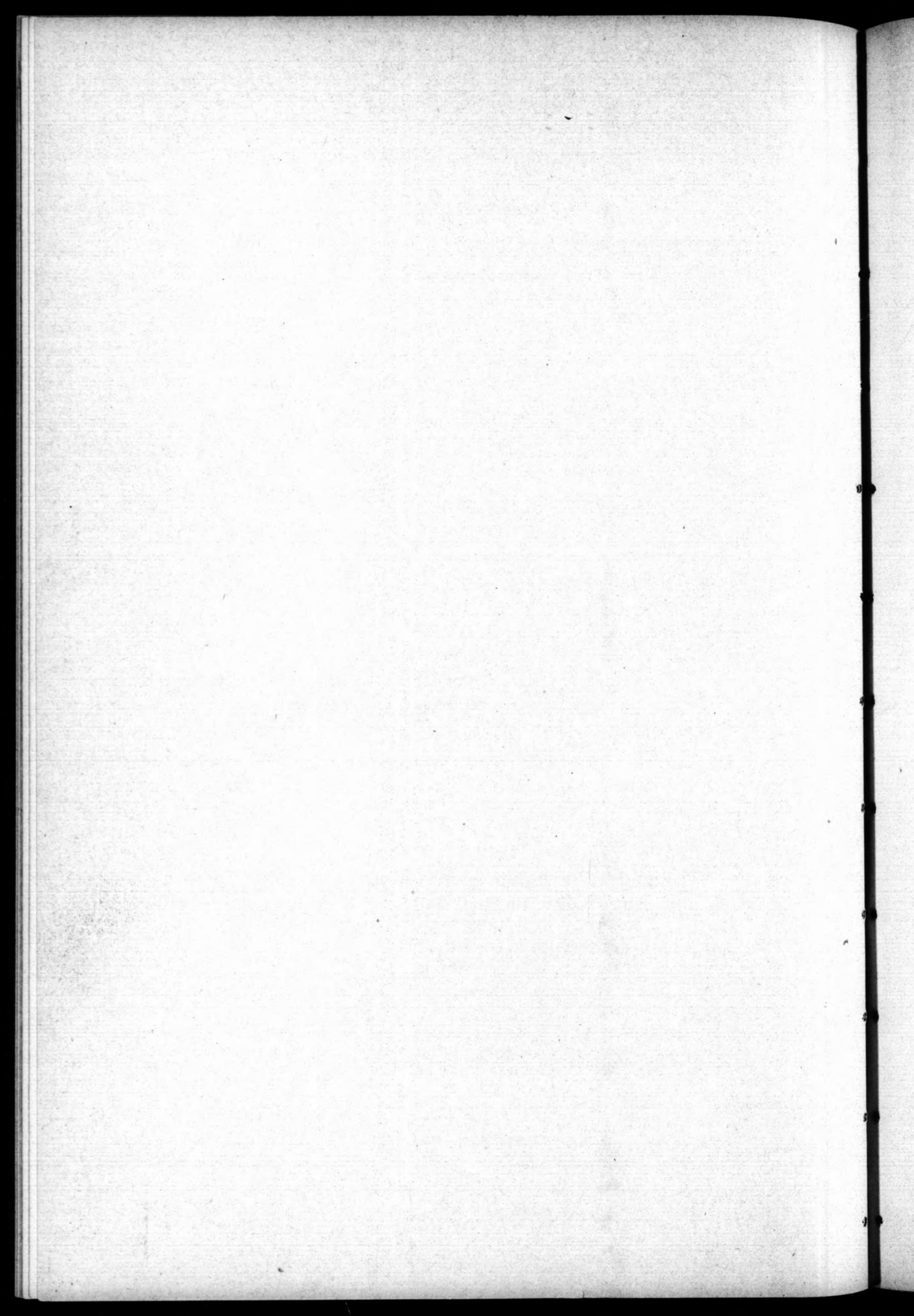
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GENERAL INFORMATION

HISTORICAL

The institution was founded in 1920, with the consent of the Right Reverend John E. Gunn, D. D., upon the official request of the Very Reverend Peter Janser, S. V. D., the then acting Provincial of the Society of the Divine Word.

The idea of a seminary for the education of Colored boys for the priesthood was born in the minds of those who were laboring in the Southern Negro Missions, and the chief promoter of the enterprise was the Reverend Mathew P. Christman, S. V. D., who was early convinced of the large part that a native clergy must ultimately play in the conversion of the Colored people to the Catholic Church, which conviction he felt supported by the successful activity of thousands of Colored ministers who were gathering and keeping large congregations. Added to this was the feeling that the Catholic Church could no longer gracefully decline to receive the growing number of priestly applicants without compromising her position with the reasoning Colored population.

The opening was made with the establishment of the Sacred Heart College at Greenville, Mississippi. Later the site was changed to Bay St. Louis, Miss., and the institution was re-named to ST. AUGUSTINE'S MISSION HOUSE.

The steady, quiet growth of the work has been cheered by glowing words of encouragement from the Supreme Pontiff, who warmly lauded the undertaking with the same breath that he extolled the work which the native priests had in general done in the history of the Catholic Church. Tokens of good-will have since come in from every source, nor have financial friends of the cause been wanting.

LOCATION

St. Augustine's Seminary is situated on the Gulf Coast, about fifty miles from the Southern metropolis, New Orleans, and within the same latitude as palmy Florida. Seated where nature is in perpetual bloom, it enjoys, in addition to the constant charm of vernal scenes, the rich fragrant air of the tropics in its healthiest purity.

The Seminary building lies on the great Spanish highway, a little outside the coast town of Bay St. Louis, a quiet spot in the heart of nature, bounded by orange groves and shadowed by great solemn oaks that hang with reverend beards of Spanish moss. Here in this verdant solitude

that lures to meditation the Colored students of the Seminary are preparing to be priests of God and apostles to their people.

THE PURPOSE

The purpose of St. Augustine's Seminary is to educate Colored boys to the Priesthood. In undertaking this sacred work, the Society of the Divine Work is acting in response to the earnest and urgent wish of the Supreme Pontiff at Rome, who has called its foundation into being. To him it was inconceivable that the Colored people in a Christian country could fail to qualify their sons to ascend the altars of the Catholic Church and minister the fruits of salvation to their people. He felt that after the ordinary course of Christianity, Christ's calling grace must also go out to Negro youths who will find in the fellowship of Christ not only the way to their own salvation but an opportunity of giving spiritual aid to their people for whose betterment they may feel impelled to labor.

Opening the portals of the sanctuary then to Colored candidates is but following the policy that the Catholic Church has advocated in every country and for every people.

THE SYSTEM OF EDUCATION

The task set is to train men who will fit into responsible positions of trust. This requires in the subject a culture of the mind and a culture of the heart. The means used for the attainment of this two-fold education are in general the imparting of knowledge to cultivate the intellect and the exerting of moral influences to strengthen the character. However, the gigantic task of putting forth men of religious and sterling composition cannot be accomplished merely by a system. The higher adornments of mind and heart cannot be thrust upon a candidate like a cloak. Proper subjects are the first requisition. The system can only hope to succeed when it begins to construct upon foundations already laid in the home. Only those candidates can expect to be moulded into form who have been brought up early in the ways of piety and right living, and who have the power in them to reach energetically outward and absorb the things that are offered to their mind and heart.

The studies that are taken in the process of formation are so classified and co-ordinated as to form a single course. In the Minor Seminary, the education is strictly liberal. The languages and sciences are selected not so much for their informational value as for the purpose they serve

of stimulating and energizing the mental action, kindling the imagination, refining and directing the taste, relieving the judgment of bias and narrowness; in fine, of giving a reliable mastery to the reasoning faculties. It is only in the Major Seminary that the course can be said to specialize in the matter of the religious profession, although even there the liberalizing action on the mind is made to continue.

The system, however, does not believe that virtue is the child of knowledge. It rather recognizes the truth that learning of itself lays but a shallow soil from which too often spring the weeds of conceit and intellectual waywardness. If there is any depth to be reached in grounding the student in sturdy manhood it is to be done by the aid of religion.

Realizing that a priest is "*Another Christ*" and that his future power will be as strong as his union with the Master, the institution holds sanctity to be the leading light towards which the youthful aspirant is to be guided. For this reason the distractions of the city and the dissipation of late hours are carefully removed from the Seminary life, and the benefits of religion are so distributed over the day that the student, if he be zealous in the various spiritual exercises cannot but grow into a man of God where the very atmosphere in which he lives is religious and where the grace of God descends with unstinted bounty.

In and between the various workings of the system there enters another important educational influence that rises from living the life. The student soon becomes familiar with the items of this unwritten program as they come up from time to time with varying intensity: the difficulties in studies, the torture of misunderstandings, the friction with uncongenial companions, the dreary length of the course, the withering monotony, the restraint of rules, the separation from home, the fatigue of endless routine, the paleness of book-lore, the absence of mother's care, seasons of spiritual desolation, rising symptoms of ill-health, the foreboding of final failure. These and other disturbances, while they may stagger the determination of the student, play their part in giving the necessary toughness to endure the hardships of professional life, prepare him for a career of sacrifice, infuse a steady obedience to rule, and train him to persevere in devotion to a post of duty in spite of smiting afflictions.



The favorite Library of St. Augustine's stands as a monument to the kindness of our friends who from near and far have sent in books to fill its shelves. A special reference library is also in use but does not appear on this picture.

OUR NEEDS

The student who wishes to become a priest needs a few helping hands. Besides the healthy influence of the home and the educational opportunities at the Seminary, he needs, in many cases, the financial assistance of an interested friend. Every grown person knows in his own experience of bright, cheerful, pious young lads who have all the qualifications of becoming excellent priests, but are held back by the poverty of the home where they must remain to help their parents. It is for that reason that a priesthood can never be created without the charity of persons living in the world. They are the support of seminaries. The greatest priests living today, the most eminent that have lived, have been lifted to their positions by the assistance of the good God-fearing men of the world who know the dignity and value of a priest.

St. Augustine's has never refused the application of a boy without means because it feels that God will raise up financial patrons as unfailingly as He sends the grace of vocation.

THE COLLEGE

STUDENT ORGANIZATIONS

If the student is to develop personal initiative and is to begin to master the science of *savoir faire*, he must have his religious and social organizations wherein, through student leadership and the co-operation of the members, an opportunity for achievement is given in an otherwise inactive life. Apart from the poise acquired there is an education in conducting an orderly meeting, in hearing the views of others and respectfully presenting one's own, in advancing plans and caring for their execution, in promoting an affair and successfully terminating it by individual effort made independently of official coercion. The activities, however, of student organizations are not allowed to interfere with the college routine nor should they be indulged in to the prejudice of the real academical work.

REGINA APOSTOLORUM

The Regina Apostolorum is the Mission Society of St. Augustine's and the name of our Unit in the Catholic Student's Mission Crusade. All students of the College are *ipso facto* members of the organization. Its monthly public meetings offer a chance to become versed in Parliamentary Law, and its entertainment features are always the fruit of individual enterprise.

THE ROSARIANS

This order has been conceived and fostered by student initiative. The members meet daily after dinner in the chapel and recite in common The Rosary to do honor to the Blessed Virgin and to advance their spiritual life and fortify their vocation to the Holy Priesthood.

DRAMATICS

Besides the various performances gotten up by the Entertainment Committee during the term, one elaborate classical drama is presented to the public once a year. These appearances are prepared by intensive rehearsing and are in consequence eagerly anticipated. After the presentation in the College Auditorium the play is rendered in the neighboring towns and in the city of New Orleans—the administration, however, reserves the sole right to offer outside engagements.



The group that enacted the Mission drama, "Analouma," which was presented at Bay St. Louis, and in New Orleans with marked success. All the actors are studying for the priesthood at St. Augustine's.

ST. AUGUSTINE'S ORCHESTRA

St. Augustine's Orchestra serves the two-fold purpose of developing the musical talent of the students and of furnishing entertaining selections for the various College functions. Only music of a high grade is admitted.

PUBLIC DEBATES

To stimulate oratorical effort, public debates are held during the term. Judges selected from the student body determine which contestant scores the highest points against his opponent.

ST. AUGUSTINE'S LITERARY SOCIETY

This organization is open only to students of the higher classes. The object of its weekly meetings is to develop readiness of speech, to foster a taste for eloquence and to exchange views upon points of literature. The society is under the direction of a faculty member.

ST. AUGUSTINE'S MESSENGER

While St. Augustine's Messenger is not a College magazine nor conducted by the students, it nevertheless offers opportunities for literary work in occasional articles. The College doings are generally written up by the students,

several of whom are on the staff as research workers. As the magazine develops more demands will be made upon the best literary talent.

The circulation department and much of the business and type-written correspondence connected with The Messenger is managed by the students, acting under various heads.

ATHLETICS

Athletic activity is not only open to all but is earnestly recommended to every candidate because of the end it subserves of keeping the student in physical condition to perform his real task. However, undue absorption in sports that would detract from studies would be considered an abuse. Provision is made for every form of outdoor sport, and the student teams are organized and operated under selected captains and coaches. All outside engagements are under the jurisdiction of the administration.



The Varsity Basketball Team.

CLASS ORGANIZATIONS

Each class has its own organization, with its motto, its elected officers and fixed meetings. These tend to unify the class spirit which makes toward mutual co-operation and towards a maintenance of a high and honorable standard of conduct.



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Athletic activity is not only open to all but is earnestly recommended to every candidate because of the end it subserves of keeping the student in physical condition to perform his real task. However, undue absorption in sports that would detract from studies would be considered an abuse. Provision is made for every form of outdoor sport, and the student teams are organized and operated under selected captains and coaches. All outside engagements are under the jurisdiction of the administration.



The Varsity Basketball Team.

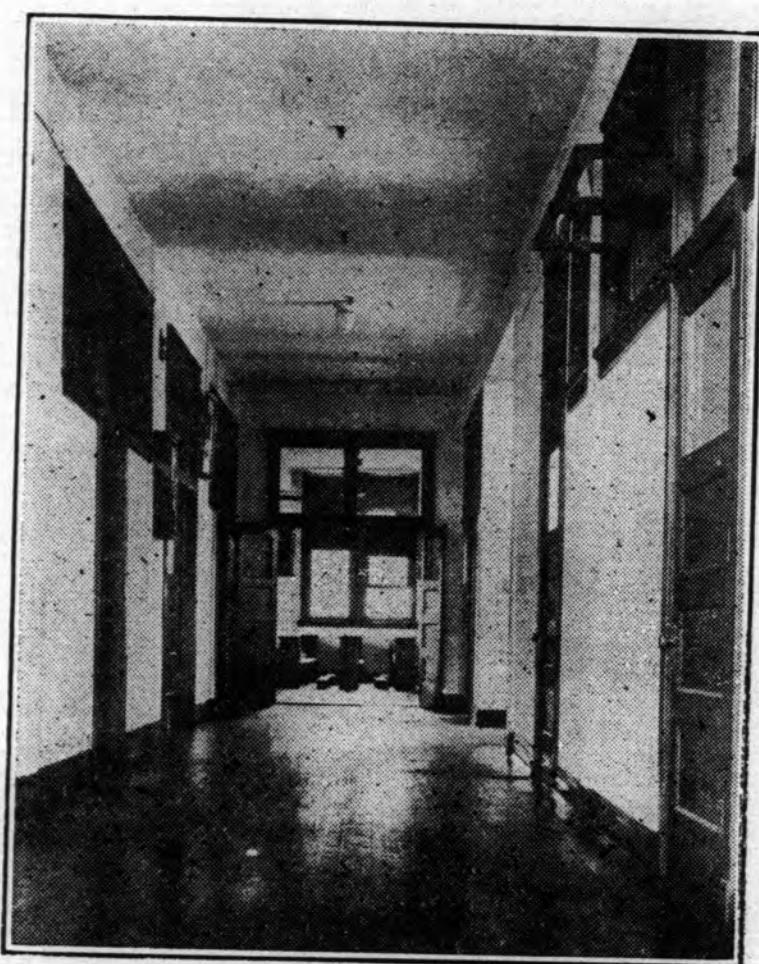
CLASS ORGANIZATIONS

Each class has its own organization, with its motto, its elected officers and fixed meetings. These tend to unify the class spirit which makes toward mutual co-operation and towards a maintenance of a high and honorable standard of conduct.

FORBIDDEN FORMS

Any organization that smacks of a secret nature, or that tends to be exclusive, or that engenders party spirit to the disruption of the harmony and good-will that should reign amongst the student body, will be severely discountenanced.

In like manner all forms of initiation and hazing of new members are positively banned and infractors liable to indefinite suspension.



The Hallway on the first floor leading to the Chapel.

A BRIEF REVIEW OF A SEMINARY DAY

The students rise at 5:45 A. M. and as soon as they have arranged their beds and made tidy their private curtained apartments they repair to the chapel for Morning Prayer and Mass, during which all receive Holy Communion. Breakfast follows immediately and it is customary to have one student read aloud at this meal from some selected book.

Conversation is opened at the half-hour recreation that now ensues. Some walk about by twos and threes, others stroll off alone with a book. others again divert themselves at basketball. Upon the ringing of the bell, the morning recitations begin and continue until noon, amid the steady

scholastic hum, occasionally broken by a titter or a loud peal of laughter at some reciter's misadventure.

Dinner divides the day, and in the hour of recreation that succeeds every one resorts to something athletic in order to freshen his mind. There are two recitations in the afternoon, usually of a lighter calibre. At their close is another recess, followed by spiritual exercises in the chapel. To this succeeds the dead silence of study.

Supper is at six o'clock. After this some have recourse to checkers or chess, others prefer their favorite authors and magazines in the library. Another hour of study and this studious day is over with night prayers.

This is, of course, the order of a class day. Sundays and Thursdays are free entirely and meant as well for relaxation as for the pleasures of individual pursuit.

DAILY SCHEDULE

| | |
|------------------|---------------------------|
| 5:45..... | Rising. |
| 6:15..... | Holy Mass. |
| 7:00..... | Breakfast. |
| 7:45—8:15..... | Study Period. |
| 8:15—9:45..... | 1st and 2nd Recitation. |
| 9:45—10:15..... | Recess. |
| 10:15—11:50..... | 3rd and 4th Recitation. |
| 11:50—12:00..... | Chapel Exercises. |
| 12:00..... | Dinner and Recreation. |
| 1:30—2:00..... | Study Period. |
| 2:00—3:30..... | 5th and 6th Recitation. |
| 3:00—4:15..... | Recess. |
| 4:15..... | Spiritual Exercises. |
| 4:45—6:00..... | Study Period. |
| 6:00..... | Supper and Recreation. |
| 7:15—8:30..... | Study Period. |
| 8:30..... | Night prayers and retire. |

DIVERSIONS

It would be a mistake to think, however, that the Seminary life in its perpetual grind is too supernatural to be lived or too dull to be enjoyed. Such a conception of student life fails entirely to take account of the cheerful side.

It must be remembered in the first place that there can be thrills in the acquisition of learning; besides the living of a pure and guarded life brings its own reward in the surpassing peace of soul.

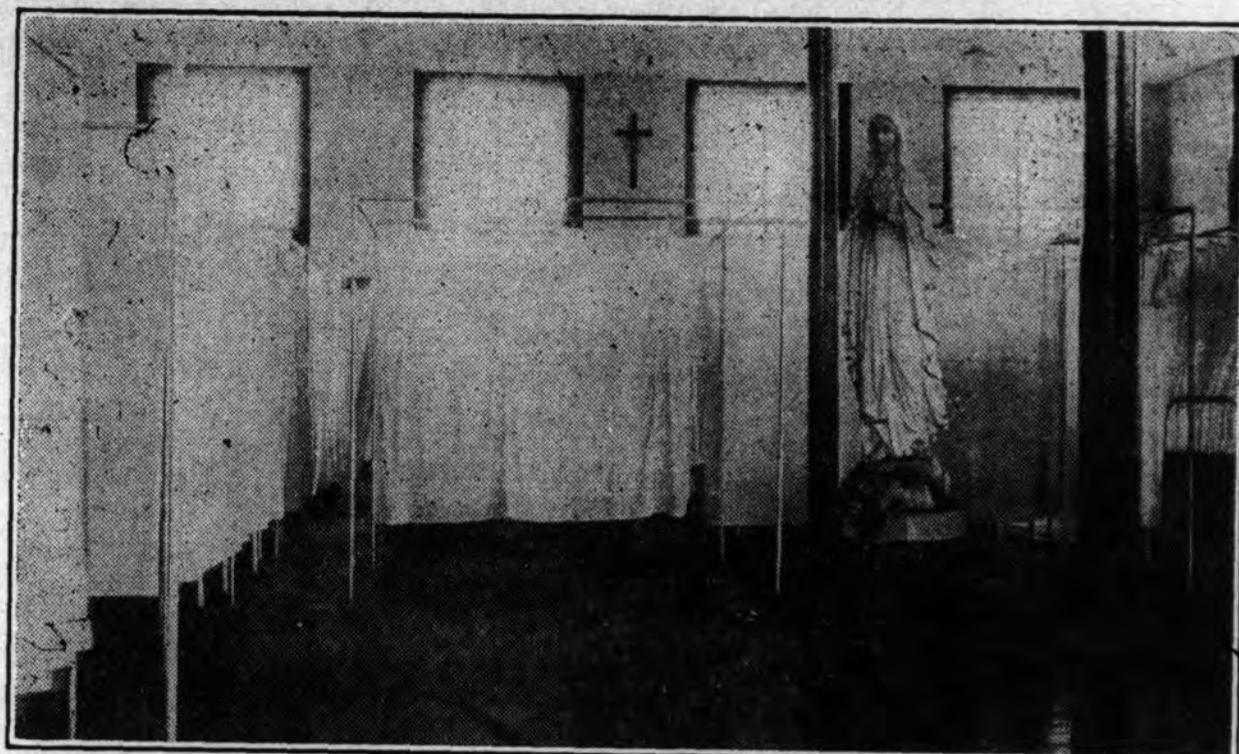
But that in itself could not be sufficient. The student must have his congenial company, he must have his sports, and outings and hobbies. There are no boys, but they must have and will create their own outlets for diversion.

St. Augustine's gives full play to this natural love of healthy sport. The ceaseless gaiety of the students as they mix in company almost makes them forget of home and of the letters they owe. Sports in their changing variety appear and disappear as the seasons come and go. Now baseball will occupy the field, then basketball will draw attention. Football next will become popular, and after that a decided preference will be shown for handball. As a lighter game tennis has its devotees all the year around. In the winter evenings checkers and chess suddenly come to life and absorb the pastime seekers. Music, it must be added, has always its friends, and at every free period one can be amused or disturbed by the ambitious pianist and coming violinist, or by the furious efforts of a brass-horn player.

The Seminary is also admirably located for outings. Stretches of forest with placid lakes hidden in their depths invite the students to walk when they become weary of the home scenery. Thither they can go upon clean sandy roads undisturbed by the blare of an automobile horn and free of the noxious gas of a great thoroughfare. Without difficulty a picnic ground is discovered that offers a chance to fish, swim or play indoor. A cook is always found among the crowd who will oblige the boys and give them a good spicy portion when they call for rations.



Two miles to the rear of St. Augustine's the Jordan river enters the Bay waters. Thither the boys enjoy to walk on free days for a boat ride or a swim. Above four of the students in one of the Seminary boats on the Jordan River.



The Students' Dormitory.

DISCIPLINE AND APPLICATION

The student who comes for the clear purpose of his vocation and is earnest in its pursuit will make it a point of honor to abide by the various regulations that are in force to insure the proper direction of the institution. He will consider these rules not as restraints and incumbrances but as so many marks that discover to him the best and safest way to his goal, and as so many checks upon his own misleading caprices. There are monitors who will correct breaches of discipline and remind the well-meaning student of his duty. What is principally enjoined in matters of discipline is that the student be punctual at every attendance, that he be orderly in his desk, locker, and sleeping apartment, as well as neat in his person; that he observe the periods of silence, and that he faithfully apply himself to whatever matter is on hand.

A newcomer soon discovers by the earnestness and resolution with which the boys apply themselves to study that he is at a place where education is taken seriously. Not only is every minute of the study periods sternly economized, but the same spirit enters the campus, where it is no unusual sight to see groups of students discussing the day's lesson, or walking about, book in hand, reviewing old matter and questioning each other about the intricacies of Greek syntax or about some profundity of mathematics.

REQUIREMENTS FOR ADMISSION

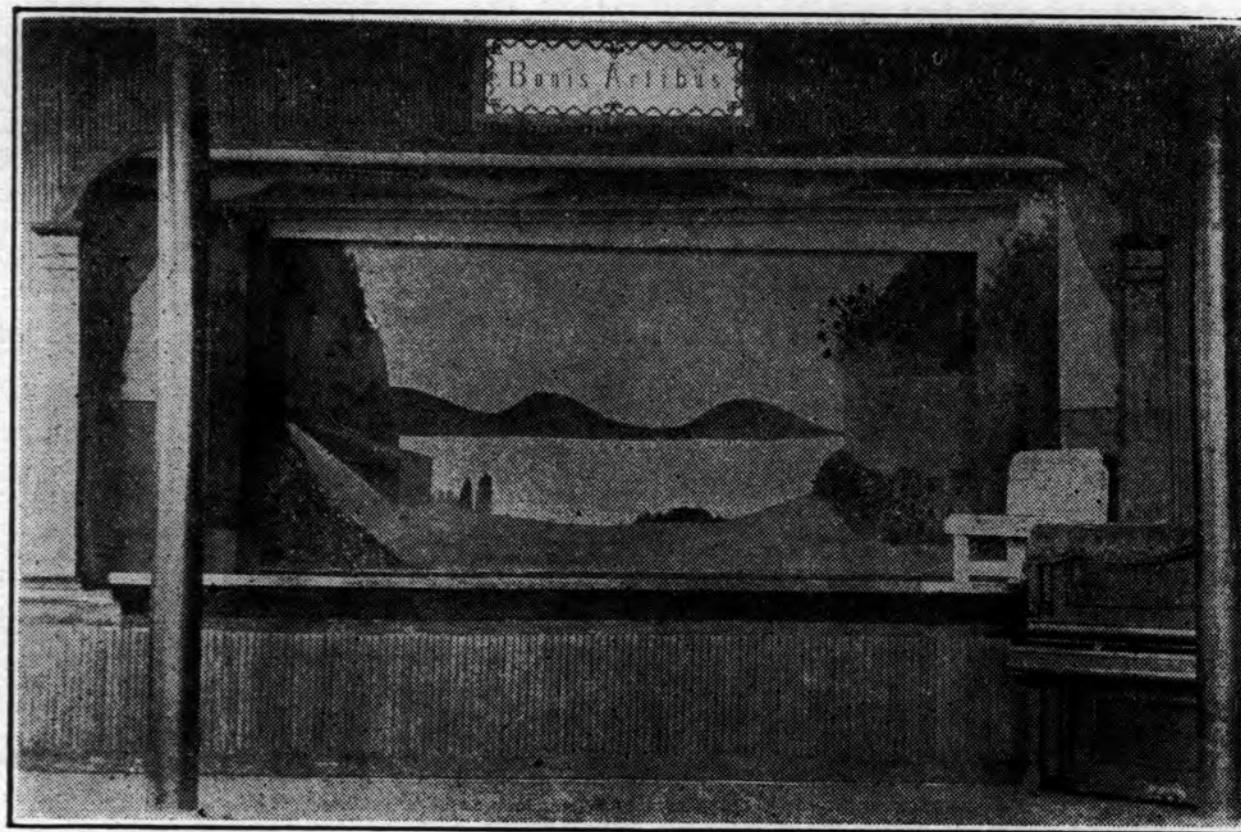
Every boy asking to be admitted to the Seminary must in the first place have a firm intention of becoming a priest. He must, moreover, be sturdy in health, fair in his studies, and above all excellent in his character, stainless in purity and devoted to prayer.

He should have completed the eighth grade. Applicants from the seventh grade may be received if they show talent in studies or if the absence of higher grades in their locality make further advancement impossible.

High school graduates are very welcome, because at their age they are more capable of understanding what it means to be a priest and their determination to succeed is generally stronger.

Every student at the Seminary must meet his personal expenses. That includes clothing, books and incidentals. The yearly tuition of \$200.00 is also required when circumstances permit. Should the means of parents, however, in no way allow such a sum, a diminution can be granted.

Application can be made by letter, addressed to the Reverend Rector. The time for admitting new students into classes is, however, in September.



The Stage in the Seminary Auditorium, where the various functions and entertainments take place. It seats four hundred.

COURSE OF STUDIES

Before listing the subjects of study it might be necessary to explain that the complete clerical schedule of education comprises a Major and a Minor Seminary course, the Major Seminary course requiring eight years and the Minor six years. The program below is that of the Minor Seminary or College course.

In drawing up this outline, care has been taken to avoid the complexities of study-courses and to give a simple description of the matter to be covered during the first six years.

A scholastic day includes six recitation periods of forty-five minutes' duration, four in the morning and two in the afternoon.

A unit is accepted in this plan as a recitation forty-five minutes in length, repeated five times a week and extending over a term of thirty-four weeks of scholastic time.

All students of the College pass through the same course. Those who show capability may in addition to their regular course take up elective branches.

RELIGION

Two and one-half Units.

Naturally in the clerical Seminary the study of Religion will have an honored scope. The subject is given two periods a week for six years. It is almost taken for granted that every student receives the highest mark in this special subject. For two years a close study of the Catechism is pursued, then follow in their proper succession the various phases of Revealed Religion and the treatises on the Church of Christ.

First Academic: DeHarbe's "Catechism," Creation to Grace.
Schuster's "Bible History," Old Testament.

Second Academic: DeHarbe's "Catechism," Grace to End.
Schuster's "Bible History," New Testament.

Third Academic: Dreher-Hammer's "Outlines of Church History."

Fourth Academic: Wilmer's "Handbook of Christian Religion,"
The Sacraments.

Fifth Academic: Wilmer's "Handbook of Christian Religion,"
Religion and Revelation in General.

Sixth Academic: Wilmer's "Handbook of Christian Religion,"
The Teaching Office of the Church, Christian Dogma.

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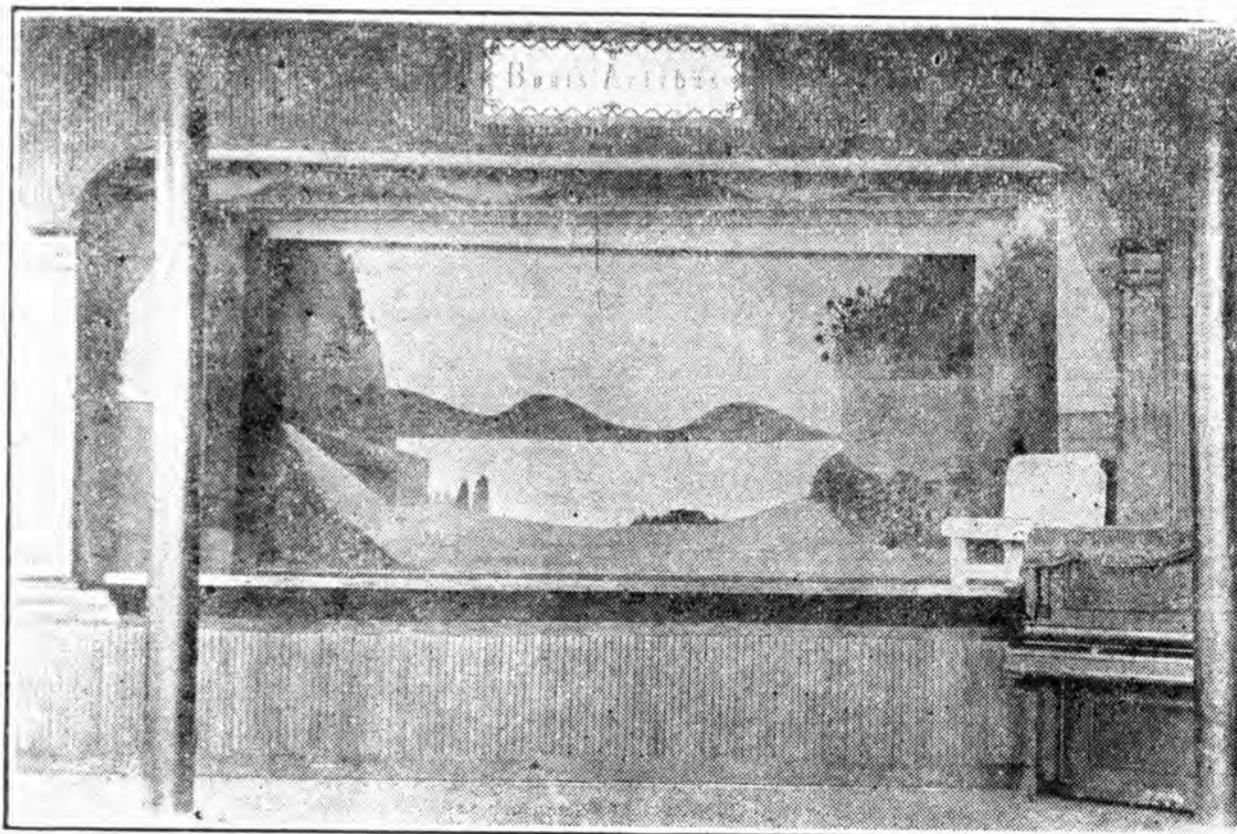
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The Teaching Office of the Church, Christian Dogma.

LATIN*Six Units.*

The student who is to qualify as a cleric in the Catholic Church which has officially adopted Latin in its liturgical services and in its decrees and all documentary transactions, must be apt and versed in the Roman tongue. For that reason Latin occupies a large space in the scholastic program, receiving ten periods a week for the first year and seven periods for the remaining five years. The student is not only expected to develop the powers of an easy translator of the classics, but is further supposed to command a fluency in the writing of Latin prose composition. This demand will not be regarded superfluous when it is considered that the studies in the Major Seminary are largely conducted with Latin text-books and in the Latin tongue.

TEXT:

| | |
|-------------------------|-------------------------------|
| <i>First Academic:</i> | Smith's "Elements of Latin." |
| <i>Second Academic:</i> | Bennet's "Latin Grammar." |
| <i>Third Academic:</i> | Schultz' "Latin Grammar." |
| <i>Fourth Academic:</i> | Schultz' "Latin Grammar." |
| <i>Fifth Academic:</i> | Ramsey's "Prose Composition." |
| <i>Sixth Academic:</i> | Ramsey's "Prose Composition." |

READING:

| | |
|-------------------------|--|
| <i>Second Academic:</i> | Nepos' "Lives," Caesar's "Gallic War" (4 books), Ovid's "Metamorphoses." |
| <i>Third Academic:</i> | Cicero's "Orations," Catilina 1-11, De Imperio Pompeji, Pro Poeta Archia, Pro Marcello, Ovid's Tristis and Fasti. |
| <i>Fourth Academic:</i> | Cicero's "Letters," "De Amicitia," Virgil's "Aeneid." |
| <i>Fifth Academic:</i> | Virgil's "Aeneid" (Continued), Tacitus' "Germany," Livy's "Ab Urbe Condita." |
| <i>Sixth Academic:</i> | Sallust's "Catiline," Horace's "Satires," "Odes," "Fathers and Early Christian Apologists," St. Augustine, Tertullian, St. Cyprian, etc. |

ENGLISH*Five Units.*

To the young man who is later to use so extensively the spoken and written word in the performance of his ministry, the mastery

of the English tongue will be of paramount importance in his preparatory training. The word of God is worthy to be dignified by the best expression and the Catholic cause whose spokesman the future cleric will be, should have its inherent strength presented in respectable English. For these reasons, the study of the vernacular is duly stressed and the student is encouraged to apply himself closely to his classwork and also to supplement the obligatory by private methods of self-cultivation in English. The various literary societies and oratorical and dramatic clubs functioning amongst the students are always helps towards the progress in one's mother tongue.

TEXT: Buehler's "Modern English Grammar.
Carpenter's Rhetoric."
Jenkin's "History of English Literature."
(Long's History of English Literature) ref.

READINGS (WORKS TO BE STUDIED AND ANALYZED).

First Academic: Elson-Keck's Junior High School Literature, I.

Second Academic: Elson-Keck's Junior High School Literature, II.

Third Academic: Cooper's "Last of the Mohicans," Grey's "Elegy," Goldsmith's "The Traveler," Coleridge's "Ancient Mariner," Longfellow's "Hiawatha."

Fourth Academic: Tennyson's "Coming of Arthur," "Holy Grail," "Passing of Arthur," Lowell's "Vision of Sir Launfal," Addison's "DeCoverly Papers," "Shakespeare's "Julius Caesar," "Merchant of Venice," Hawthorne's "Marble Faun."

Fifth Academic: Scott's "Lady of the Lake," Pope's "Essay on Man," "Shakespeare's "Macbeth," Newman's "Second Spring," "Dream of Gerontius," Milton's "Comus." Selections from modern standard authors.

Sixth Academic: Burke's "On Conciliation," Shakespeare's "Hamlet," "As You Like It," "King Lear," Webster's Orations, Milton's "Paradise Lost" (parts), Macauley's "Essays on Milton and Addison.

MEMORIZING OF TWO HUNDRED LINES PER TERM.
COMPOSITION EVERY OTHER WEEK.

GREEK*Five Units.*

The study of Greek begins with the second year and is continued until the end of the course, with five classes a week throughout. It ranks as one of the major branches and it aims to equip the student with sufficient knowledge in the language as to insure a ready translation of the Greek writers as well as of the Greek Scriptures in the later Theological course. Besides its liberalizing effect upon the mind, this study benefits the student by introducing him into the rich literature of cultured Greece, upon the foundations of which rest the pillars of our own civilization.

TEXT: Kaegi-Kleist's "Greek Grammar."

Second Academic: Phoenetic Laws, Accentuation, Declensions, Paradigm of pure verbs.

Third Academic: Consonantal Declensions, Adjectives, Pronouns, Numerals, Contract Verbs, Mute Verbs, Liquid, etc., and Verbs.

Fourth Academic: Second Tenses, Second Conjugation, Irregular Verbs.

Fifth Academic: Syntax; Articles, Pronouns, Cases, Prepositions. Voices of the verb.

Sixth Academic: Syntax (continued), Moods of the verbs, Conditional Clauses, Participles, Verbal Adjectives.

READING:

Fourth Academic: Xenophon's "Anabasis" (4 books).

Fifth Academic: Homer's "Odyssey" and "Iliad," Demosthene's "Philippics" or "Olynthiacs." Selections.

Sixth Academic: Demosthenes' "De Corona," Plato's "Apology," Sophocles' "Antigone," Selections from Greek Anthology.

PROSE COMPOSITIONS WEEKLY.**MATHEMATICS***Four Units.*

Mathematics is evenly distributed over six years. In regular gradation succeeds Algebra, Advanced Algebra, Plane Geometry, Solid Geometry, Trigonometry. The subject receives four periods a week. Since a knowledge of Mathematics is essential to an ade-

quate understanding of later subjects, such as Physics, Chemistry, Astronomy, the student is urged to lay a solid foundation in the science of numbers in order to avoid conditions and failures in subsequent courses.

ELEMENTARY ALGEBRA:

TEXT: Wentworth-Smith's School Algebra, I.

First Academic: Algebra to Quadratics.

Second Academic: Quadratics to Completion of Book I.

ADVANCED ALGEBRA:

TEXT: Wentworth-Smith's School Algebra, II.

Second Academic: Review of fundamental operations of roots and powers.

Third Academic: Roots and Powers to completion of Book II.

TEXT: Wentworth-Smith's "Plane and Solid Geometry."

Fourth Academic: Plane Geometry, Triangles, Circles, Polygons, etc.

Fifth Academic: Solid Geometry, Lines and Planes in Space, Cylinders, Cones, Spheres, etc.

TRIGONOMETRY:

TEXT: Wentworth-Smith's "Plane and Spherical Trigonometry."

Sixth Academic: Trigonometric Functions of Angles, Logarithms, the Right Triangle, the Oblique Triangle.

Sixth Academic: Graphs of Functions, the Trigonometric Identities and Equations, the Right Spherical Triangle, the Oblique Spherical Triangle.

HISTORY

Three Units.

The study of History is assigned two periods a week and is pursued for six years, interrupted only by one semester of Civics. The students are reviewed in the essentials of American History for the first year. Ancient History is next taken up and the story of man is traced in ascending order, commencing with the prehistoric times and continuing through the rise and fall of the Eastern Empires to the ascendancy of Greece and Rome, thence from the study of Europe to modern and recent times. For breadth of vision and sound judgment in human events, History lends always a helpful

influence. To secure this broadening effect, topics for research, individual papers and collateral readings are assigned throughout the course.

TEXT: Lawler's "Essentials of American History."

ANCIENT HISTORY:

TEXT: Betten-Kaufman's "Ancient World."

Second Academic: Graeco-Oriental World.

Third Academic: Rome and the West.

MODERN HISTORY:

TEXT: Betten-Kaufman's "Modern World."

Fourth Academic: From Charlemagne to the Crusades.

Fifth Academic: From the Crusades to Great Britain.

Sixth Academic: Great Britain to the Present Day.

PARALLEL READING AND RESEARCHES REQUIRED.

GERMAN

Two Units.

Since a fair mastery of one foreign language is required, German is made obligatory; French, Spanish and Italian are electives. The study of German receives four periods a week for three years. It takes the student from elementary grammatical work to theme writing and exercises in speaking. The student is expected at the close of the course to be able to carry on a moderate conversation in the German tongue and to master a certain fluency in the reading of the German writers.

TEXT: Jones and Wesselhoer's "German Lesson," "German Exercises."

Fourth Academic: Sentence construction and simple conversation.

Fifth Academic: Conversation and reading of German newspapers and periodicals.

Sixth Academic: Reading of Classical German Authors.

WRITTEN WORK: ONE EXERCISE WEEKLY.

SCIENCE*Three Units.*

Science in its various branches is followed up during the whole course, but two different fields are never covered during the same term. The first year commences with Zoology. At the beginning of the summer term, when specimen of flora abound in the woods, Botany replaces Zoology. This plan continues for two years. The study of the body and its organs and their functions is next taken up in Physiology. Physics succeeds and occupies the last two years, leaving Chemistry for the Major Seminary. Practical work in Science is open to the student in the laboratory for Physics and otherwise in zoological and botanical excursions.

BOTANY.*One Unit.*

TEXT: Bergen and Caldwell, Introduction to Botany.
Parts of Plants, Pollination and Fertilization, Cryptograms, Methods of Classification, Flora, etc.

ZOOLOGY.*One-half Unit.*

TEXT: Steele's Zoology.
Animal Life, Vertebrata, Invertebrata, Classification, etc.

PHYSIOLOGY.*One-half Unit.*

TEXT: Martin's "Human Body."
The Plan of the Human Body, Organs and their Functions, Hygiene of the Digestive and Respiratory Organs, the Nervous System, Organs of Sense, etc.

PHYSICS.*One Unit.*

TEXT: Carhart and Chute's "Practical Physics."
Work and Energy, Heat, Sound, Light, Electricity, the Motor Car, the Vacuum Tube, Radio Activity and X-Rays, Radio and Thermodynamics, etc.

ELECTIVES

The student who has met the requirements of his class and who desires to study optional branches, will have an opportunity to take advance work in all the studies of the curriculum and will be permitted extra time upon electives offered. Subjects that are too foreign to be of any use in a priestly career are not included. Since the periods of the day, however, have obligatory assignments, all electives and optional branches can only be pursued in private classes.



Some Music Lovers at the Seminary.

MUSIC

Courses in Music are open to all students who show an aptitude and who have no conditions in their studies. Piano and organ and the various band and orchestral instruments have their courses, conducted by competent teachers. College-choir and orchestra that are in constant requisition for local celebrations and meetings, offer excellent opportunities for practical work in music.

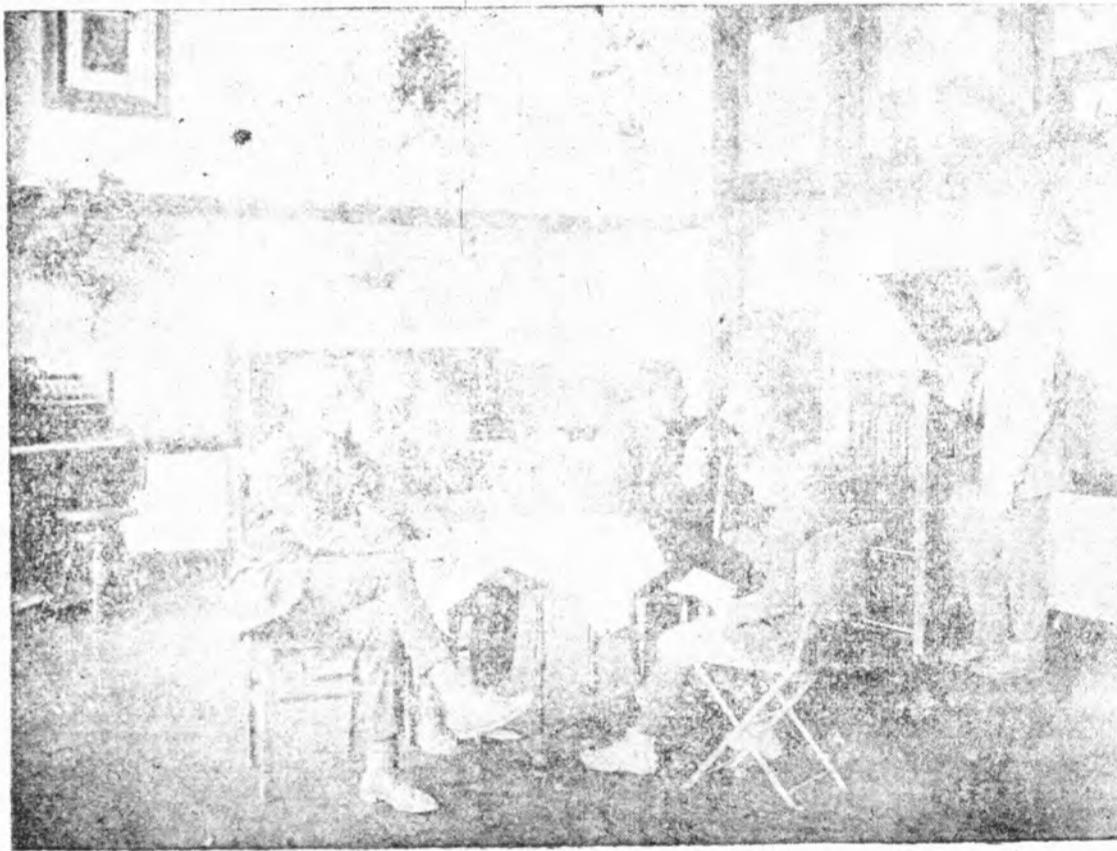
COLORED BOYS TO THE PRIESTHOOD!

The Seminary is seeking good, pious, energetic boys! It seeks them in the name of Jesus of Nazareth, who needs fellow-apostles to bring His saving truths to twelve million Colored of this country who are outside the fold of the Catholic Church. His calling grace has gone out to the youth of every land. China and Japan, India and Africa, all have their priests. But the Colored people of the United States have only six priests of their race. A religious calling must be stirring the hearts of our youth, because there is now an army of 340 Colored Sisters. Shall the boys imitate this heroic Sisterhood!

There can be no greater dignity than a place among Christ's helpers. No work can be as honorable as that done with Christ and for Him! No life can be happier than that which is spent for others in the interest of their immortal souls! Ask God in prayer if He has destined you for a holy and priestly life. If you feel that He has, act decisively and bravely. Every evening at St. Augustine's, as the students are gathered in the chapel, a special prayer is said that God might lead more boys to this beautiful life.

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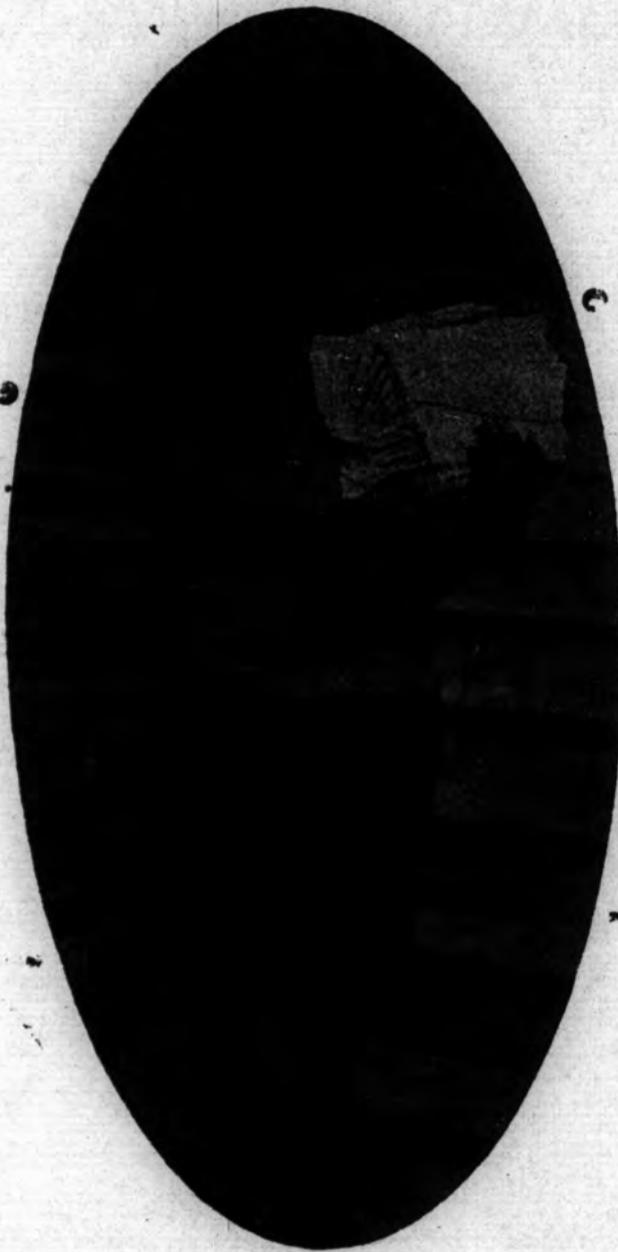
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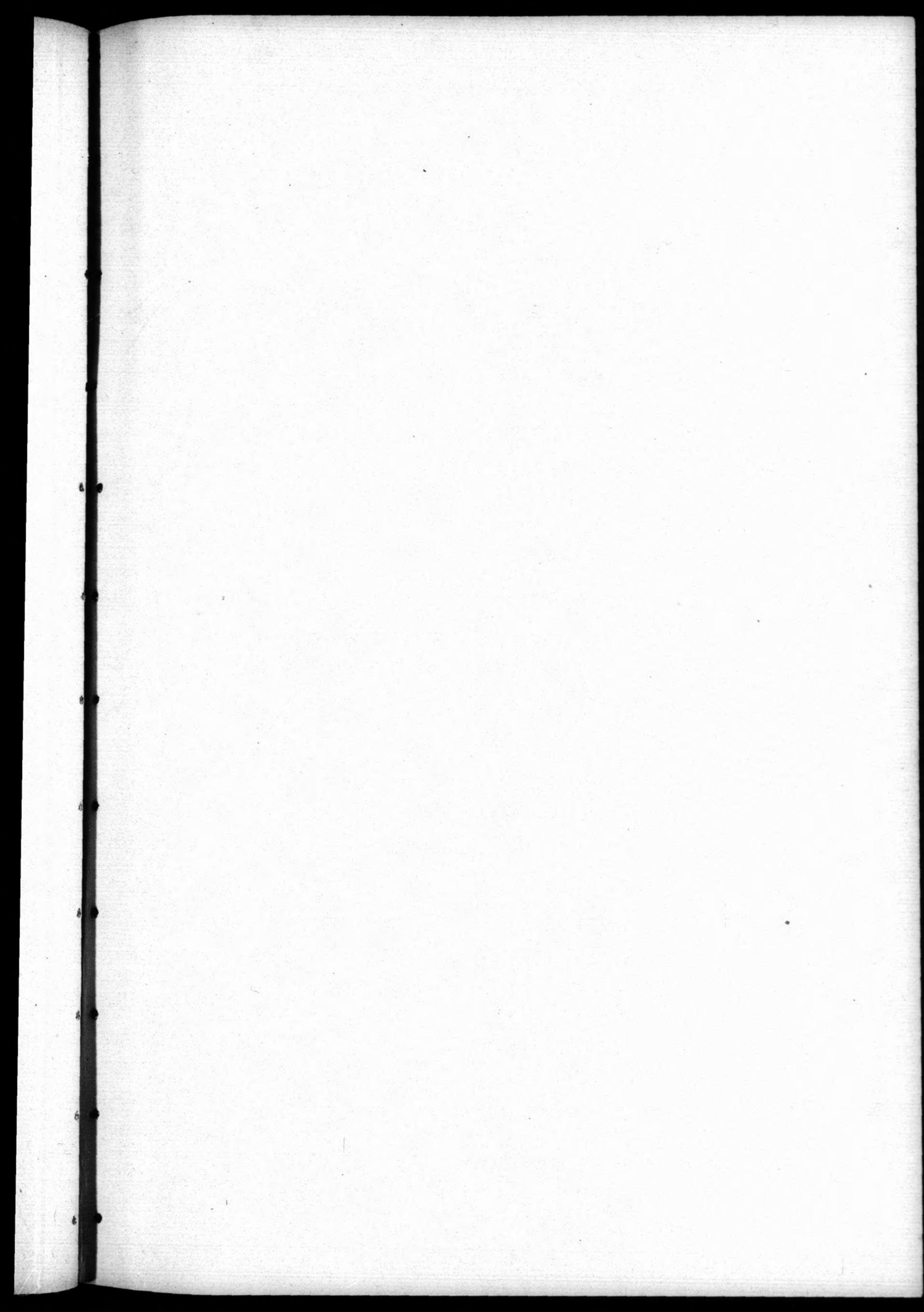
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ST. AUGUSTINE'S MESSENGER is the organ of the institution and the medium by which the Seminary keeps in touch with the friends of the work. In circulating the magazine there is no hired office force employed, but as the papers come from the press the students take up the work of wrapping and stamping the issues and of addressing them by hand. Above one of the students carrying a batch that is ready for the postoffice.

Help The Cause By Spreading
The Messenger!





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